

HAJJ & UMRAH

GUIDE



Dr. Abdur Rauf

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(ظفر علی خاں)

Hajj and Umrah Guide



The Author at Hira Cave's Entrance

Hajj and Umrah Guide

*A Concise, Comprehensive, Easy
and Practical Guidebook*

for

*Proper Understanding, Correct
Performance and Fuller Enjoyment
of*

Hajj, Umrah and Ziyarats

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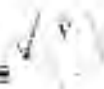
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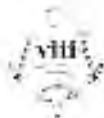
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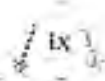
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

This distinctive guidebook on Hajj, Umrah and Ziyarats is a carefully-planned and specially-written work. Its distinctive feature is the obvious fact that it offers all the required information on all basic Hajj and Umrah rules and regulations, processes and procedures, sacred sites and spots in a simple, systematic and practical style.

The book is divided into two main parts. Part One spreads over to 8 chapters. It serves as a comprehensive guide to all rules and regulations, rites and ceremonies of Hajj and Umrah. It also provides classified basic information

about Ziyarats. Part Two consists of two chapters. It offers a working introduction to the essential Arabic words and phrases commonly needed by a pilgrim. This part also contains a well planned dictionary of all technical terms on the theoretical principles and practical procedures of Hajj and Umrah. The valuable matter about Arabic language and technical terms given in this part is also something novel. It is not available in routine books on the subject. Yet its basic importance and necessity is all too obvious.

Even a cursory glance at the contents of this distinctive book would convince that the author's approach is characteristically concise, comprehensive, systematic and practical, suiting the demands of an average person on such an important subject. This unique guide enables the reader to perform and enjoy Hajj and Umrah independently and confidently without undue dependence on the professional Muallims and others. The book can also serve as a life long guide

for useful knowledge and ready reference on the theory, practice and language of Hajj and Umrah for all students and scholars of Islam.

A few special pictures, maps, and diagrams have also been added here and there. This will facilitate further the correct visualization of various practices and procedures, historic sites and settings situated in the great holy land.

Urdu edition of the book is also available.



The Author and His Wife at Mina Valley

PART ONE

Hajj, Umrah and Ziyarats

Part One of this book offers all the essential information on Hajj, Umrah and Ziyarats. It spreads to eight chapters, from 1 to 8.

The first chapter outlines the salients of a few basic preparations and precautions every pilgrim must adopt before setting out for Hajj or Umrah. All rules and regulations, procedures and practices about Umrah have been highlighted in details in chapter two. Chapter three is a comprehensive and practical guide to the theory and practice of Hajj. Special rules and relaxations for female pilgrims

are given in chapter four. "Children at Hajj and Umrah" is the caption of chapter five. Chapter six offers in nutshell all about Hajj-e-Badal or Hajj through a substitute. Details of the memorable visit to Madinah Munawwarah, to offer the prescribed forty prayers in the Holy Prophet's (pbuh) Mosque, etc. are presented in chapter seven. Chapter eight highlights the sacred and historic ziyarats in Makkah and Madinah.

Part Two deals with everyday spoken Arabic language and a glossary of Hajj and Umrah terms. It consists of two chapters, 9 and 10.



Preparations for Hajj and Umrah

Hajj and Umrah oblige the pilgrims to face a diversity and complexity of problems related with a fast-moving life tempo. The situations demand correct decisions and quick action. It is, therefore, extremely desirable for the intending pilgrims to undertake some planned preparation and personal orientation for the interesting sacred expedition.

The Seven Indispensable Measures

A really sound and effective preparation involves the following seven indispensable

measures:-

- (1) **Spiritual Self-Orientaion:** Hajj and Umrah involve a unique series of rigorous psycho-physical exercises. Proper perception, correct performance and fuller enjoyment of all these exercises necessitates a right spiritual orientation. Proper promotion of such a spiritual orientation is facilitated through wonderful exercises like regular and congregational prayers, Ramadan fasting, Quranic recitation, continued association with scholars and literature, etc.
- (2) **Health and Fitness:** Improving one's physical fitness, mental health and social outlooks.
- (3) **Self-Help Habits:** Fostering and polishing the habits of self-help by active participation in domestic chores, cleanliness and administrative operations. A hardy, self-disciplined attitude to life is extremely indispensable for a proper performance of all the

fatiguing Hajj and Umrah exercises.

- (4) **Knowledge of Regulations:** Acquiring and increasing one's knowledge of all the rites and regulations prescribed for Hajj and Umrah.
- (5) **Administrative Arrangements:** Familiarization with all the administrative arrangements and the requisite facilities concerning training, travel, stay and return provided at home and in Saudi Arabia.
- (6) **Safety Precautions:** Adopting all essential safety precautions and procedures to avoid possible mishaps and accidents.
- (7) **Familiarity With Arabic:** Acquiring working proficiency in Hajj and Umrah terms and in common Arabic words and phrases frequently used in everyday communication on the Saudi soil, etc., etc.

In the following pages some more detailed light has been thrown on all of

the seven above-mentioned indispensable preparatory measures.

(I) Spiritual Self-Education and Training

During the course of Hajj and Umrah the pilgrims are confronted with a unique series of elating psycho-physical exercises. A thoughtful effort and some prior preparation can help everyone develop a proper perception and a working stamina for all these exercises. Their correct performance then becomes much clear, easy, pleasant and satisfying. Some sort of a spiritual self-education and training is thus indispensable for a successful Hajj and Umrah.

A reasonable programme of spiritual self-education and training before departure for Hajj and Umrah necessitates proper emphases on the following:

- (a) Correct understanding and proper practice of the unique spiritual discipline of Islam as embodied in the Holy Quran and the Holy Prophet's (pbuh) Sunnah;
- (b) Developing the habit of regular

offering of the obligatory prayers with the congregation;

- (c) Training in keeping fasts and other useful spiritual exercises;
- (d) Enjoying Tilawat-e-Quran, invoking Masnun and other Duas, recitation of Wazail, occasional meditation and self-examination; etc.
- (e) Adopting the truly Islamic attitude of the purity of mind and body, heart and head, thought and behaviour, etc.

Needless to highlight the fact that such a comprehensive spiritual self-education helps immensely in the proper understanding and correct performance of the Hajj and Umrah rules and rites. It also promotes wholesome patterns of thought and behaviour. It never fails to foster the much-needed virtues of vision and vitality. Such a dynamic spiritual self-education and training programme then equips a Muslim with magic powers to face the tensions and turmoils of life and economy in general and the demands and challenges of Hajj and Umrah in particular.

(2) Physical, Mental and Social Health

Hajj and Umrah are fairly strenuous exercises. They require proper physical fitness, mental health and social balance. To improve physical fitness walking and running exercises are very useful especially because nearly all Hajj and Umrah processes involve considerable swift walking. If one is suffering from lethargy or any ailments resolute attempts should be made to treat them. Before proceeding one must get all the required vaccinations and also keep handy a sufficient quantity of the needed medicines. Some training in First Aid is always helpful.

Similarly one must make a resolute effort to improve one's mental and emotional health by a desirable change in thought and behaviour patterns. Last but not the least, social health pays at practically every step during the Umrah and Hajj expeditions obviously because both involve mixing up and active social interaction with a diversity of people from one's homeland as also from the rest of

the world. Pilgrims addicted to introversion, seclusion, arrogance, bad temper, selfishness and callousness should get such unsocial trends and traits treated beforehand otherwise they are liable to suffer tremendously at all stages of Hajj and Umrah.

(3) Domestic Work and Cleanliness

A really pleasant and effective living during the Hajj and Umrah days necessitates a keen personal involvement and an ultra self-help approach to all facets of everyday life, especially cooking, dining, laundering, internal cleanliness, general home management, shopping, etc., etc. One must accordingly start participating more actively than ever before in such domestic chores as household shopping, home management, cooking, clothes washing, ironing, bed-doing, keeping accounts of domestic income and expenditure, etc. Training and participation in such useful domestic errands and activities always pays. The constant mobility and massive collective

living in Saudi Arabia during the Hajj and Umrah days is liable to create a diversity of painful problems connected with the shared use of bathrooms, cleanliness of the collective living rooms and the like. A purposeful preparation for Hajj and Umrah must foresee all such problems. Every intending pilgrim must foster self-help habits and hygienic attitudes as an integral part of a meaningful preparatory programme.

(4) Hajj and Umrah Rites and Regulations

A working familiarity with all the prescribed processes for Hajj and Umrah is very essential and helpful. Leaving everything to the professional Muallim or to the group leader is very risky and often inconvenient.

In the present book a planned endeavour has been made to spell out systematically the details of all the major and minor rites and procedures of both Umrah and Hajj which every pilgrim is required to know. The best way of availing of this useful information is as follows:-

- (a) read these details carefully, making occasional markings and notings on the margin;
- (b) keep this book handy in the Hajj or Umrah baggage for permanent record and ready reference;
- (c) while actually performing Umrah or Hajj one may open the relevant pages for recitals at the appropriate places and occasions in and outside the Holy Kaabah, the 5-day Hajj sites, Masjid an-Nabi and elsewhere.

In order to facilitate recitals of various duas and their proper reading even without spectacles the Arabic texts have been given in bolder form.

(5) Knowledge of Administrative Arrangements and Facilities

Adequate knowledge of the administrative procedures, arrangements, facilities, etc. made by the Government of Pakistan and by the Saudi Government is very essential.

Needed information about procedures

and arrangements could be had through the Ministry of Religious Affairs, Hajj Camps, relevant programmes on the media and mosques, published literature, personal discussion with sensible Ulama, etc. After arrival in Saudi Arabia the best sources for helpful information are: (i) Muallim's office ("maktab"), (ii) relevant offices set up by the Saudi Government, (iii) Pakistan House, or embassy of one's country, etc.

(6) Prevention of Mishaps and Accidents

Keeping away from mishaps and accidents is exceedingly desirable. While at home one must practise all the basic principles, procedures and precautions for safety and security of one's body and belongings especially during routine transit and in crowded gatherings.

Unless one is cautious and careful mishaps and accidents could happen during various stages of Hajj and Umrah operations. Sometime one is separated from the spouse, companions, etc. This can be avoided by careful movements.

Putting on identifying marks and signs, fixing precise places of assembling in cases of straying, etc. are helpful measures. At crowded Tawafs, especially near the Hajr al-Aswad, a pickpocket may be in operation. At Ramis the dangers of injuries abound. All such and similar other mishaps could be averted by practising vigilance and discipline. It may be remembered that loss of property or life and getting injuries, etc. usually fall to the lot of pilgrims who are careless and indisciplined. Such senseless pilgrims not only expose themselves to dangers but also imperil others around them.

(7) Working Knowledge of Arabic

The pleasures of performing Hajj and Umrah accurately and of enjoying the stay in Saudi Arabia are increased manifold if one strives to acquire beforehand a working proficiency in the Arabic language.

Reading, understanding and enjoying the Holy Quran with translation is the

single biggest source of learning the Arabic language. The modern colloquial Arabic, as currently spoken in Saudi Arabia, is drastically different. Nevertheless the classical and Quranic Arabic is also widely understood and fairly helpful. One may still brush up his knowledge of the modern Arabic through elementary books, special short courses, etc.

This book provides some working familiarity with the requisite knowledge of the Arabic in the following form in Part Two:

- (a) *Arabic Words and Phrases:* frequently used in common conversation in dealings in streets, shops, buses, residential places, etc. have been given in a classified form along with their English translations.
- (b) *Important Technical Words and Terms About Hajj and Umrah:* which every pilgrim must understand have been listed in their alphabetical order along with their

translation in English.

It is for the first time that the Arabic language part of the Hajj and Umrah training has been dealt with in such a precise, methodical and systematic way in a handy guidebook on the subject.

Every pilgrim must strive hard to avail maximally by understanding and implementing these principles and precautions. Such a vital charter of personal preparation and self-training is sure to multiply avenues of safety and satisfaction, blisses and blessings of Hajj, Umrah and Ziyarats.



The Holy Kaabah



A Practical Guide to Umrah

The Umrah and Hajj guidebooks in circulation usually offer unnecessary details of the two sacred institutions which are mostly neither needed nor understood by an average man or woman proceeding to the holy land for this sacred purpose. As against this the present guide presents the basic rules and regulations and the important facts which are easily understandable. They can be easily put into practice straightaway without involving any burden or confusion or unnecessary dependence on the professional

Muallims.

What is Umrah?

While Hajj is the compulsory and basic tenet of Islam Umrah is only optional and simpler. It is a sort of a Mini Hajj (حَجُّ الْأَصْغَرِ), entailing only some selected exercises of the Hajj.

Some salient facts about Umrah are as follows:-

- (1) *Bases in Quran and Sunnah:* Umrah is performed in compliance with a Quranic injunction (2 : 196). Similarly several Traditions of the Holy Prophet (pbuh) also enjoin the Muslims to perform Umrah.
- (2) *The Sacred Purpose:* Like Hajj the purpose of Umrah is to seek Allah's pleasure rather than pursue any worldly aims and gains. Thus says the Holy Quran: "Accomplish Hajj and Umrah for Allah" (2 : 196).
- (3) *No Time Restriction:* Umrah can be performed any time during the year. But the best time is the holy month of Ramadan.

- (4) *No Limit on Numbers:* Performing Umrah once in lifetime is a Sunnah of the Holy Prophet (pbuh). But there is no prohibition on performing any number of Umrahs by anyone.

The Basic Steps in Umrah

The fundamental rites and rituals to be performed in Umrah are:

- (1) *Ehram:* Entering in Ehram from or before the relevant Miqat.
- (2) *Niyah:* Pronouncing the Niyah (Intention) prescribed for Umrah.
- (3) *Tawaf:* Tawaf (going round) of the Holy Kaabah (7 circuits).
- (4) *Zam Zam:* Drinking Zam Zam on completing the Tawaf.
- (5) *Saay:* Saay (swift walking) between Safa and Marwah (7 walks).
- (6) *Shaving:* Complete shaving or partial clipping of the head's hair at the end of the 7th walk of the Saay at Marwah.

THE UMRAH MEASURES STEP BY STEP

Umrah involves visiting Makkah Mukarramah, putting on Ehram, pronouncing the Niyah, conducting Tawaf round the Holy Kaabah seven times, drinking Zam Zam, completing the seven lengths of the Saay exercise from Safa to Marwah and the hair cut towards the end.

Let us understand all these measures one by one in more details so that they are grasped easily and implemented properly.

Entering into Ehram

This is the starting point. Entering into Ehram or adopting Ehram means putting on the pilgrim's garments according to the prescribed form and procedure.

Two Sheets of Male Ehram: The Ehram garments for males consist of two seamless, new or washed, white linen or woollen sheets, each one about $2\frac{1}{2}$ yards in length and $1\frac{1}{4}$ yards in breadth. One

sheet is worn round the waist like a Tehbund. It is to hang above the ankles and to be fastened firmly above the navel. The other sheet is used as an upper garment. Its one side is to cover the left shoulder and the other side to go round the waist from underneath the right arm. It is thus put on in such a manner that the left shoulder, back and the chest are covered partially. The head is kept uncovered.

No Formal Ehram for Ladies: For ladies there is no formal Ehram as such. They wear the customary stitched garments not involving nudity or exhibitionism. They are to cover the heads but not the face. The sheet or scarf covering the head could be about $1\frac{1}{4} \times 1\frac{1}{4}$ yards.

Rules and Regulations of Ehram

The rules and regulations governing the state of Ehram are as follows:-

- (1) Taking a bath or wudu.
- (2) Adopting the Ehram as follows:-
For Males: Wearing the two prescribed sheets of the Ehram at or

before the Miqat, as indicated above, i.e. the lower sheet like a Tehbund and the other one like an upper garment.

For Females: Wearing clean and proper clothes and covering the head but not the face.

- (3) Offering two rakaats of Nafl prayers after observing the above-mentioned instructions.
- (4) Declaring the following Niyyah (Intention) prescribed for Umrah:

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ الْعُمْرَةَ ۖ فَيَسِّرْهَا لِيْ وَ
تَقَبَّلْهَا مِنِّىْ ۖ وَاَعِزَّنِىْ عَلَيْهَا وَبَارِكْ لِّىْ
فِيْهَا تَوَيْتُ الْعُمْرَةَ وَاَحْرَمْتُ بِهَا مُخْلِصًا
لِلّٰهِ تَعَالٰى ۝

Translation: "O Allah! I intend to perform Umrah. So make it easy for me, accept it from me, help me in (performing) it and make it blissful

for me. I make intention for Umrah and enter into its state of Ehram purely for the sake of Allah, the Most High”.

- (5) After this Talbiyah is pronounced once, thrice or severally. The full text of the four phrases of Talbiyah is as follows:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ^ط
 لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ^ط
 إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ^ط
 لَا شَرِيكَ لَكَ^ط

Translation: “(i) Here am I, O Allah, here am I in Your presence!

- (ii) Here am I! There is no partner with You. Here am I!
 (iii) Surely all praise, all blessings and all sovereignty belong to You alone.

(iv) There is no partner with You.”

Talbiyah is the best catchword for a pilgrim. It is the most frequently repeated phrase with its characteristic association with Hajj and Umrah. In view of its urgency and frequency of recitation, especially during Hajj days, it is essential to memorize the Talbiyah. While men recite Talbiyah aloud, the ladies are supposed to recite it in low voice.

When the words of Talbiyah resound in the atmosphere they sound like a response the pilgrim makes to the Divine call to visit the Holy House. It inspires in him the Oneness, the Greatness and the absolute Sovereignty of God Almighty. Thus goes a Tradition of the Holy Prophet (pbuh) about the magic impact of Talbiyah: “Whenever a Muslim proclaims Talbiyah everything around him also begins proclaiming the same words, whether it be stones, trees, lumps of earth. The proclamation starts spreading in every direction till the whole world around starts resounding with the same cries” (Tirmidhi).

Ready for the Tawaf

After completing the above processes the pilgrim becomes a Muhrim, i.e. one in a state of Ihram. All the restrictions of Ihram have to be strictly observed now on. The pilgrim is now all set to undertake the process of Tawaf round the Holy Kaabah.

Starting With Niyyah of Tawaf

The process of Tawaf starts with pronouncement of the Niyyah ("Intention"). The prescribed words of the Niyyah are:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اللَّهُمَّ إِنِّي أُرِيدُ طَوَافَ بَيْتِكَ الْحَرَامِ
 فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي سَبْعَةَ أَشْوَاطٍ
 اللَّهُ تَعَالَى عَزَّ وَجَلَّ

Translation: "In the Name of Allah, the Most Gracious, the Most Merciful.

O Allah, I intend performing Tawaf of Your Sacred House. So make it easy for me and accept it from me, seven circuits for Allah, the Exalted, the Powerful and the Glorified."

THE TAWAF CIRCUITING

After the above-mentioned Niyyah a pilgrim is to start circuiting round the Holy Kaabah anti-clockwise. He must keep a mental count of the same. One circuit is known as a Shawt (شَوَّط) . Altogether seven circuits have to be completed in one Tawaf.

In order to understand the exact meaning and magnitude of a circuit it is essential to know the structure of the Holy Kaabah around which the Tawaf circuiting takes place. The Holy House has the following four corners each one of which is known as a Rukn (رُكْن) :

- (1) The first Rukn, housing the Hajr al-Aswad;
- (2) The second Rukn, facing Iraq, known as Rukn al-Iraq;

- (3) The third Rukn, facing Syria, known as Rukn ash-Shami, and
- (4) The fourth Rukn facing Yamen, known as Rukn al-Yamani.

Going round all the four corners anti-clockwise, starting from Hajr al-Aswad and ending up at the same, completes one circuit or shawt in a Tawaf. One complete Tawaf consists of seven such circuits.

At the Holy Kaabah there is a prominent black strip on the floor starting from the Hajr al-Aswad corner upto the end of the uncovered compound. This indicates the direction of the Hajr al-Aswad. The Tawaf must start from here with face turning to the Holy House. Standing anywhere on this black strip and before starting the pilgrim must kiss the Hajr al-Aswad actually. This is known as Istilam. If it is not possible because of rush, etc. then one may do symbolic kissing by raising both hands upto the ears, as raised while reciting Takbeer-e-Tahrima in prayers, and recite the following:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

Translation: "I start with the Name of Allah. Allah is the Greatest. All praise is due to Allah."

For each circuit there are two duas:

- (a) From Hajr al-Aswad upto Rukn-e-Yamani there is a dua which is different for each circuit;
- (b) From Rukn-e-Yamani to Hajr al-Aswad there is a shorter dua which is common for all the seven circuits.

The full texts of all of these Tawaf duas for all the seven Tawaf circuits are mentioned circuitwise. However, it may be kept in mind that if these duas seem difficult to remember or to read out from a book then the following phrases, or, in fact, just anything sacred that one knows, may as well be recited during all the circuits:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ
وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
الْعَلِيِّ الْعَظِيمِ

Translation: "Allah is Holy. Praise be to Allah. There is no god but Allah. Allah is the Greatest. There is no power nor strength except Allah, the Exalted, the Supreme."

If even this is not possible to remember then the following short phrases or just anything good, may be recited throughout the seven circuits:

سُبْحَانَ اللَّهِ أَحْمَدُ لِلَّهِ اللَّهُ أَكْبَرُ

Translation: "Allah is Holy. Praise is for Allah. Allah is the Greatest."

We now proceed circuit by circuit according to the prescribed procedure, starting with the first circuit and finishing with the seventh and the last one.

First Circuit of the Tawaf

Following is the full text of the first main dua of the first circuit:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ إِنَّمَا بِكَ وَتَصَدِّيقًا بِكَلِمَاتِكَ وَوَقَائِدٍ بِعَهْدِكَ وَاثْبَاتًا لِسُنَّتِكَ نَبِيِّكَ وَحَبِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَافَاةَ الدَّائِمَةَ فِي الدِّينِ وَالْ دُنْيَا وَالْآخِرَةِ وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ

Translation of Main Dua in First Circuit

"Allah is Holy. Praise is for Allah. There is no god but Allah. Allah is the Greatest. There is no power or strength except Allah, the Great, the Powerful. Peace and salutation be on the Apostle of Allah, peace and blessings be upon him. O Allah (I start the Tawaf) having faith in You,

obeying Your Commands, fulfilling the promises made to You and following the Sunnah of Your Prophet and Your beloved Muhammad, may peace and blessings of Allah be upon him.

O Allah, I beseech You for forgiveness, protection, eternal safety in faith, in the world and the next world, achievement of Paradise and immunity from the Hell."

The above dua which should start from the Hajr al-Aswad may be finished by the time one reaches Rukn-e-Yamani, the last corner of the Holy Kaabah. Then while completing the remaining portion of the first circuit, i.e. from Rukn-e-Yamani to Hajr al-Aswad, the following most favourite dua of the Holy Prophet (pbuh) may be recited:

رَبَّنَا إِنِّي فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ
وَقِنَا عَذَابَ النَّارِ وَأَدْخِلْنَا الْجَنَّةَ مَعَ
الْأَبْدَارِ يَا عَزِيزُ يَا غَفَّارُ يَا رَبَّ الْعَالَمِينَ

Translation: "O Lord, grant us good in this world and good in the Hereafter and save us from the chastisement of the Fire. Admit us to Paradise along with the righteous, O Powerful, O Forgiving, O Lord of the worlds!"

It may be remembered that the above-mentioned short dua is to be recited at the same place and exactly the same way in all the seven Tawaf circuits. Reaching Hajr al-Aswad completes one circuit. Now one may either do actual kissing or make a symbolic kissing of the Hajr al-Aswad, reciting the following Takbeer-e-Tahrimah:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

Translation: "In the Name of Allah. Allah is the Greatest. All praise is due to Allah."

This completes the first circuit.

Second Circuit of the Tawaf

The first circuit being completed one

may go ahead with the second one. The second circuit, like every other circuit, starts and ends at the black strip pointing toward the Hajr al-Aswad. The first main dua of the second circuit is as follows:

اَللّٰهُمَّ اِنَّ هٰذَا الْبَيْتَ بَيْتُكَ وَالْحَرَمَ حَرَمُكَ
وَالْاَمَنَ اَمْنُكَ وَالْعَبْدَ عَبْدُكَ وَاَنَا عَبْدُكَ
وَابْنُ عَبْدِكَ وَهٰذَا مَقَامُ الْعَاثِدِ بِكَ مِنَ
السَّارِ فَحَرِّمْ لِحُومِنَا وَبَشَرَتِنَا عَلَى السَّارِ
اَللّٰهُمَّ حَبِّبْ اِلَيْنَا الْاِيْمَانَ وَرَبِّهٖ فِي قُلُوْبِنَا
وَكِرَّةِ اِلَيْنَا الْكُفْرَ وَالْفُسُوْقَ وَالْعُصْيَانَ
وَاجْعَلْنَا مِنَ الرَّاشِدِيْنَ اَللّٰهُمَّ قِنِيْ
عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ اَللّٰهُمَّ اَرْزُقْنِيْ
الْجَنَّةَ بِغَيْرِ حِسَابٍ

Translation of Main Dua in Second Circuit

"O Allah, certainly this House is Your House and the Haram is Your Haram. The peace (prevailing here) is from You. Every servant is Your servant. I am (also) Your servant and son of Your servant. This is the place of seekers of Your refuge from Hell-fire. So make our flesh and our blood haram (forbidden) for the Fire. O Allah make Faith our passion and decorate our hearts with it. Make infidelity, corruption and disobedience distasteful for us. Include us among the guided ones. O Allah, spare me from Your punishment on the Day You resurrect Your servants. O Allah, reward me the Paradise without any reckoning."

This dua should also end by the time one reaches Rukn-e-Yamani. After that the same short dua, repeated below, is to be recited from Rukn-e-Yamani to Hajr al-Aswad:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ وَأَدْخِلْنَا الْجَنَّةَ مَعَ
الْأَبْرَارِ يَا عَزِيزُ يَا غَفَّارُ يَا رَبَّ الْعَالَمِينَ

Translation: "O Lord, grant us good in this world and good in the Hereafter and save us from the torment of the Fire. Admit us to Paradise along with the righteous, O Mighty, O Forgiving, O Lord of the universe!"

Arriving at Hajr al-Aswad the pilgrim completes his second circuit. The same concluding process is repeated here, i.e. either actual or a symbolic kissing of the Hajr al-Aswad while reciting the following Takbeer-e-Tahrimah:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

Translation: "By Allah's Name. Allah is the Greatest. All praise is due to Allah."

This completes the second circuit.

Third Circuit of the Tawaf

A pilgrim is now all set for the third circuit. The first main dua for this circuit is as follows:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّكِّ وَالشُّرْكِ
وَالشَّقَاقِ وَالنِّفَاقِ وَسُوءِ الْإِخْلَاقِ وَسُوءِ
الْمَنْظَرِ وَالْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ وَالْوَلَدِ
اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوذُ بِكَ
مِنْ سَخَطِكَ وَالنَّارِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ
مِنْ فِتْنَةِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ
الْمَحْيَا وَالْمَمَاتِ

Translation of Main Dua in Third Circuit

"O Allah, I seek Your refuge from: doubt, Your partnership with others, dissensions, hypocrisy, bad character,

bad state, bad end about property, family and children. O Allah I beg You for Your pleasure and Paradise. I seek Your refuge from Your wrath and from the Fire. O Allah, I seek Your refuge from the agony of the grave. I seek Your refuge from the turmoils of life and death."

Completing the above dua towards the Rukn-e-Yamani the same short dua is to be recited as usual while walking upto the Hajr al-Aswad:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ وَأَدْخِلْنَا الْجَنَّةَ مَعَ
الْأَبْرَارِ يَا عَزِيزُ يَا غَفَّارُ يَا رَبَّ الْعَالَمِينَ

Translation: "O Lord, grant us good in this world and good in the Hereafter and save us from the chastisement of the Fire. Admit us to Paradise along with the righteous. O Mighty, O

Forgiving, O Lord of the universe!"

After reaching the Hajr al-Aswad the pilgrim must repeat the same process about kissing exactly in the same way as done in the preceding two circuits.

This completes the third circuit.

Fourth Circuit of the Tawaf

The first main dua of the fourth circuit is as follows:

اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَسَعْيًا مَشْكُورًا
وَذَنْبًا مَغْفُورًا وَعَمَلًا صَالِحًا مَقْبُولًا وَتِجَارَةً
لَنْ تَبُورَ يَا عَالِمَ مَا فِي الصُّدُورِ أَخْرِجْنِي
يَا اللَّهُ مِنَ الظُّلُمَاتِ إِلَى النُّورِ اللَّهُمَّ إِنِّي
أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعِزِّ أَسْمِ
مَغْفِرَتِكَ وَالسَّلَامَةَ مِنْ كُلِّ آثَمٍ وَالْغَنِيمَةَ
مِنْ كُلِّ بَرٍّ وَالْفُوزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ

النَّارِ رَبِّ فَتَنِّعْنِي بِمَا رَزَقْتَنِي وَبَارِكْ لِي
فِيمَا آعَظَيْتَنِي وَاخْلُفْ عَلَيَّ كُلَّ غَائِبَةٍ لِي
مِنْكَ بِخَيْرٍ

Translation of Main Dua in Fourth Circuit

"O Allah, make this pilgrimage acceptable, a grateful effort, a means of forgiveness of sins, a source of pious and cherished deeds and a business of no loss. O Knower of the state of hearts, O Allah, drag me out of the darknesses to the light. O Allah, I beg You the sources of Your blessing, the sureties of Your forgiveness, safety from every sin, availing of every good, achieving the Paradise and protection from the Fire. O Lord, grant me contentment for all Your bounties on me. Bless with benediction for all that You have granted me. Compensate me amply for every loss of mine."

Finishing the above dua towards Rukn-e-Yamami the pilgrim is to repeat exactly as usual the recital of the standard shorter dua from that corner upto Hajr al-Aswad. Similarly the procedure of kissing the Black Stone remains exactly the same.

This completes the fourth circuit.

Fifth Circuit of the Tawaf

Following is the full text of the first main dua of the fifth circuit:

اَللّٰهُمَّ اَظْلَمَنِي تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ
اِلَّا ظِلُّ عَرْشِكَ وَلَا اِيَّانِي اِلَّا وَجْهَكَ وَاسْقِنِي مِنْ
حَوْضِ نَبِيِّكَ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ شَرِبَةً هَذِيئَةً مَّرِيئَةً لَا نَظْمًا بَعْدَهَا
اَبَدًا اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ
مِنْهُ نَبِيُّكَ سَيِّدِنَا مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ وَاعُوْذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ

نَبِيِّكَ سَيِّدَنَا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَنَعِيمَهَا وَمَا
 يُقَرِّبُنِي إِلَيْهَا مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ عَمَلٍ
 وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا يَقَرِّبُنِي إِلَيْهَا مِنْ
 قَوْلٍ أَوْ فِعْلٍ أَوْ عَمَلٍ

Translation of Main Dua in Fifth Circuit

“O Allah, grant me cover under the shade of Your Throne on the Day there shall be no shade except Your Throne’s shade and no being except Yourself. O Allah, provide me a pleasant and delicious drink from the reservoir (Haud-e-Kauthar) of Your Prophet, our chief, Hadrat Muhammad, Allah’s peace and blessings be upon him, that after which one never feels any thirst. O Allah, I beg You for those

good things which Your Prophet, our leader, Hadrat Muhammad peace and blessings of Allah be upon him, begged from You. I seek Your refuge from the evil from which Your Prophet, our chief, Hadrat Muhammad, Allah’s peace and blessings be upon him, sought Your refuge. O Allah I beg You for Paradise and its bounties and for all those words, deeds or acts which may draw me closer to it. I seek Your refuge from the Fire and from all words, deeds or acts which may bring me closer to it.”

As usual the pilgrim must finish the above main dua at the Rukn-e-Yamani. After that he is to recite the usual shorter dua and complete the same standard procedure upto the Hajr al-Aswad.

This completes the fifth circuit.

Sixth Circuit of the Tawaf

The full text of the first main dua of the sixth circuit is as follows:

اللَّهُمَّ إِنَّ لَكَ عَلَيَّ حُقُوقًا كَثِيرَةً فِيمَا بَيْنِي
 وَبَيْنَكَ وَحُقُوقًا كَثِيرَةً فِيمَا بَيْنِي وَبَيْنَ
 خَلْقِكَ اللَّهُمَّ مَا كَانَ لَكَ مِنْهَا تَاغُفُّهُ لِي
 وَمَا كَانَ لَخَلْقِكَ فَتَحَمَّلَهُ عَنِّي وَأَعْنِي
 بِحَلَالِكَ عَنْ حَرَامِكَ وَبِطَاعَتِكَ عَنْ
 مَعْصِيَتِكَ وَبِقُضَايِكَ عَنْ مَنْ سِوَاكَ يَا
 وَاسِعَ الْمَغْفِرَةِ اللَّهُمَّ إِنَّ بَيْتَكَ عَظِيمٌ
 وَوَجْهَكَ كَرِيمٌ وَأَنْتَ يَا أَلَلَّهُ حَلِيمٌ كَرِيمٌ
 عَظِيمٌ تُحِبُّ الْعَفْوَ عَفُ عَنِّي

Translation of Main Dua in Sixth Circuit

“O Allah, You have many rights over me concerning those matters which are between me and You. There are

many rights concerning matters between me and Your creatures. O Allah, forgive me about those of them which pertain to You. Become my Guarantor for those that pertain to Your creatures. Provide me Your lawful sustenance rather than the unlawful, Your obedience rather than Your disobedience, and make me independent of others excepting You by Your favours, O Extensive Forgiver! O Allah, surely Your House is great and Your Being is Generous. O Allah, You are Gentle, Generous and Mighty. You like forgiveness, so forgive me.”

Finishing the above dua by the Rukn-e-Yamaal as usual, the pilgrim must repeat all other procedures from this place upto the Hajr al-Aswad, as done in all the preceding circuits.

This completes the sixth circuit. The pilgrim is now ready for the seventh and the last circuit.

Seventh Circuit of the Tawaf

The first main-dua of the seventh and

the last circuit reads as follows:

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ اِيْمَانًا كَامِلًا وَيَقِيْنًا صَادِقًا
وَرِزْقًا وَّاسِعًا وَكَلْبًا حَاشِعًا وَلِسَانًا ذَاكِرًا وَرُزْقًا
حَلَالًا طَيِّبًا وَتَوْبَةً نُّصُوْحًا وَتَوْبَةً قَبْلَ الْمَوْتِ
وَرَاحَةً عِنْدَ الْمَوْتِ وَمَغْفِرَةً وَرَحْمَةً بَعْدَ الْمَوْتِ
وَالْعَفْوَ عِنْدَ الْحِسَابِ وَالْقَوْرَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ
النَّارِ بِرَحْمَتِكَ يَا عَزِيْزُ يَا غَفَّارُ رَبِّ زِدْنِيْ عِلْمًا
وَالْحَقِّيْ بِاصْحَابِ الْجَنَّةِ

Translation of Main Dua in Seventh Circuit

"O Allah, I beg You for perfect faith, true conviction, ample provisions, humble heart, tongue that remembers (You), lawful and pure provision, sincere repentance, repentance before death, comfort at death, forgiveness

and blessing after death, forgiveness at Reckoning, achievement of Paradise and protection from the Fire. (I beseech all these) with Your Blessings, O Mighty, Forgiver! O Lord, enhance my knowledge and include me among the righteous."

When the above dua ends by that time the pilgrim reaches Rukn-e-Yamani as usual. He is to repeat the rest of the process from that corner upto Hajr al-Aswad.

With the completion of the 7th circuit the entire Tawaf circuiting comes to a close.

Dua at Maqam-e-Multazim

Multazim is the portion of the Holy Kaabah between Hajr al-Aswad and the Kaabah door. Prayers are never rejected here. The dua to be recited at Multazim, after completing all the seven circuits of the Tawaf, is as follows:

اللَّهُمَّ يَا رَبَّ الْبَيْتِ الْعَتِيقِ أَعْتِشْ رِقَابَنَا
 رِقَابَ آبَائِنَا وَأُمَّهَاتِنَا وَإِخْوَانِنَا وَأَوْلَادِنَا
 مِنَ النَّارِ يَا ذَا الْجُودِ وَالْكَرَمِ وَالْفَضْلِ وَلَكِنِ
 وَالْعَطَاءِ وَالْإِحْسَانِ اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا
 فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا
 وَعَذَابِ الْآخِرَةِ اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ
 عَبْدِكَ وَقِفْتُ تَحْتَ بَابِكَ مُلْتَمِزٌ بِأَعْتَابِكَ
 مُتَذَلِّلٌ بِكَيْنِ يَدَيْكَ أَرْجُو رَحْمَتَكَ وَأَخْشَى
 عَذَابَكَ مِنَ النَّارِ يَا قَدِيمَ الْإِحْسَانِ اللَّهُمَّ
 إِنِّي أَسْأَلُكَ أَنْ تَرْفَعَ ذِكْرِي وَتَضَعِ وَزْرِي
 وَتُصْلِحَ أَمْرِي وَتُطَهِّرَ قَلْبِي وَتُنَوِّرَ لِي فِي
 قَبْرِي وَتَغْفِرَ لِي ذُنُوبِي وَأَسْأَلُكَ الدَّرَجَاتِ
 الْعُلَى مِنَ الْجَنَّةِ آمِينَ

Translation: "O Allah, O Lord of this Ancient House! Save our necks and necks of our forefathers, our mothers, our brothers and our children from the Fire. O the Forgiver, the Benevolent, the Bountiful, the Beneficent, the Grantor and the Benign, O Allah, acquit us well in all our dealings and save us from a bad name in this world and punishment in the Hereafter. O Allah, I am Your slave and the son of Your slave. I am standing beneath the Gate of Your House, holding its framework. I am expressing humility before You, hoping Your blessings. I fear Your chastisement of the Fire, O the Ever Bountiful! O Allah, I pray You that my prayer may reach You. Lessen my burden, reform my state, purify my heart, illuminate my grave for me and forgive my sins. I beg You high places in the Paradise. Kindly accept my prayer!"

Dua at Maqam-e-Ibrahimi

After the prayer at Multazim a pilgrim

may move to Maqam-e-Ibrahim and offer a two-rakaat Nall salat there or near about it. The following du'a may be recited after the salat:

اَللّٰهُمَّ اِنَّكَ تَعْلَمُ سِرِّي وَعَلَانِيَتِيْ فَاقْبَلْ
مَعْدِرَتِيْ وَتَعْلَمُ حَاجَتِيْ فَاعْطِنِيْ سُوْلِيْ وَ
تَعْلَمُ مَا فِيْ نَفْسِيْ فَاعْفُ عَنِّيْ ذُنُوْبِيْ اَللّٰهُمَّ
اِنِّيْ اَسْأَلُكَ اِيْمَانًا يُبَاشِرُ قَلْبِيْ وَيَقِيْنًا صَادِقًا
حَتّٰى اَعْلَمَ اَنْهُ لَا يُصِيبُنِيْ اِلَّا مَا كَتَبْتَ لِيْ
وَرِضًا قَنَاقَةً بِمَا قَسَمْتَ لِيْ اَنْتَ وَلِيِّيْ فِي الدُّنْيَا
وَالْاٰخِرَةِ تَوَكَّلْتُ عَلَى مُسْلِمًا وَاجْعَلْنِيْ بِالصّٰلِحِيْنَ
اَللّٰهُمَّ لَا تَدْعُ لَنَا فِي مَقَامِنَا هَذَا ذُنْبًا اِلَّا
عَفَرْتَهُ وَلَا هَمًّا اِلَّا فَرَّجْتَهُ وَلَا حَاجَةً اِلَّا
قَضَيْتَهَا وَيَسِّرْ لَهَا فَيْسَرُ اُمُوْرَنَا وَاشْرَحْ
صُدُوْرَنَا وَنَوِّرْ قُلُوْبَنَا وَاخْتِمِ بِالصّٰلِحَاتِ

اَعْمَالَنَا اَللّٰهُمَّ تَوَقَّنَا مُسْلِمِيْنَ وَاجْعَلْنَا
بِالصّٰلِحِيْنَ عَلٰى رَحَدَايَا وَلَا مَفْتُوْنِيْنَ
اٰمِيْنَ يَا رَبِّ الْعٰلَمِيْنَ

Translation: "O Allah, You know my hidden and open affairs. So accept my apology, You know my need. So fulfil my desire, You know what is there in my heart. So pardon my sins. O Allah, I beg You for a faith to enliven my heart and a true belief so that I may know that I will receive all that alone which You have ordained for me. I seek contentment for whatever is destined for me. You are my Helper in this world and in the Hereafter. May I die as a Muslim and be included among the righteous. O Allah, on this occasion do not spare any of our sins without forgiving it, nor any worry without removing it, nor any need without fulfilling and facilitating it. Make our affairs easy. Open our chests and enlighten our

hearts, End our acts in pious deeds.
O Allah, make us die as Muslims and
include us among the righteous so
that we are not disgraced nor
subjected to trials. Accept our prayer,
O Allah, the Lord of the universe."

Procedure at Zam Zam Complex

After the above prayer at Maqam-e-Ibrahim the pilgrim proceeds to the Zam Zam complex. Facing Qiblah he has to recite Bismillah thrice before starting to drink the Zam Zam water. The holy water is to be drunk in plenty in three draughts in a standing posture. After the drink reciting the following dua is a Holy Prophet's Sunnah:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا تَأْفَعُ وَرِزْقًا وَاسِعًا
وَشِفَاءً مِنْ كُلِّ دَاءٍ

Translation: "O Allah I beg You for
useful knowledge, ample subsistence
and cure from all ailments."

This completes the entire series of the prescribed rites and rituals for a Tawaf at the Holy Kaabah. These practices are essentially common in both Umrah as well as Hajj.

It may be remembered that the Tawaf has to be performed on foot. However, for a physically disabled, sick or very aged person it is permissible to utilise the services of the manual carrier (doli) which is easily available on rent on the outer compound of the Haram Shareef.

Equally integral part of the Umrah and Hajj is the 7 rounds of the Saay or "swift walking" between Safa and Marwah. The basic essential rules and procedures of this vital exercise are now discussed in brief in the pages that follow.

One thing which is being repeated severally in this book is the fact that all these and other duas are to be recited in their original Arabic form. However, if this may not be possible then there is absolutely no harm in reciting any dua in any language anywhere.

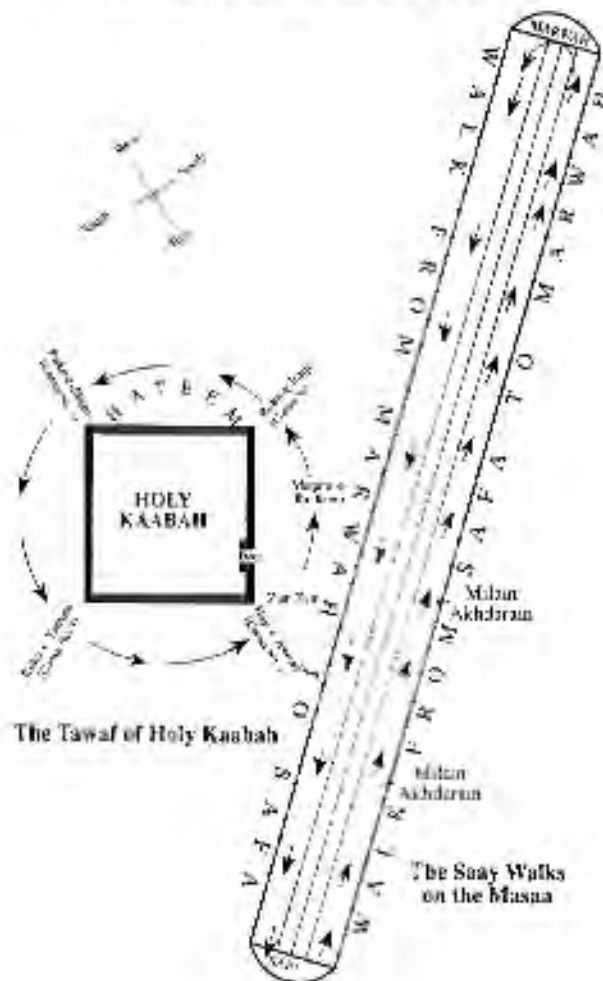
THE SAAY EXERCISE

Saay literally means 'to struggle', 'to do strenuous exercise', 'to run', 'to walk swiftly', etc. The exercise involves walking swiftly between the two hillocks of Safa and Marwah which are situated adjacent to the Masjid al-Haram. The Saay commemorates the historic action in a desert of an anxious mother, Hadrat Hajirah, for her little child, Hadrat Ismael. Meclain Akhdarain ("the Two Green Pillars") are the two famous points in the place between which she ran faster.

Saay consists of seven circuits in a straight path back and forth between the still - surviving remains of the two small hills of Safa and Marwah. One complete walk from one hill to the other counts as one Saay circuit (shaut). While the Shaut of the Tawaf round the Holy Kaabah is circular, the Shaut of the Saay is a straight walk from one point of the two hillocks to the other.

In order to avoid confusion or collusion the Saudi government has built two one-

TAWAF & SAAY DIAGRAMS



way tracks, one to walk from Safa to Marwah and the other from Marwah to Safa. In the centre two smaller tracts have been made. Wheeled chairs ply on these narrow tracks carrying the physically-disabled persons or those unable to walk on foot.

Rules and Regulations for Saay

Following rules and regulations govern the performance of Saay during Umrah and Hajj:-

- (1) *Indispensable Part:* Saay is an indispensable part of Umrah and Hajj.
- (2) *After Tawaf:* It is invariably performed after completing all the formalities and procedures of Tawaf.
- (3) *Wearing Ehram:* In most of the cases wearing the Ehram is a prerequisite condition of Saay.
- (4) *Reasonable Pause:* If one feels fatigued, sick, etc. after the Tawaf a reasonable pause of time is permissible between Tawaf and Saay.

- (5) *Performance on Foot:* Like Tawaf the Saay is to be performed on foot. The facility of a wheeled chair can be used only by the physically-disabled, the sick or the aged.
- (6) *Completion of Seven Lengths:* All the seven walks have to be completed according to the prescribed procedure, the first one starting from the Safa side and ending at the Marwah side.
- (7) *Declaration of Niyyah:* Before undertaking the first Saay trip pronouncement of the prescribed intention (Niyyah) is preferable.

The Saay Intention

Approaching Mount Safa one may climb up to the top till the Holy Kaabah is visible. The female pilgrims may stand at the bottom at a place from where the Holy Kaabah is visible. Facing the Kaabah the following intention, prescribed for performing the Saay, is recited:

اللَّهُمَّ إِنِّي أُرِيدُ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ
سَبْعَةَ أَشْوَاطٍ لَوَجْهِكَ الْكَرِيمِ فَيَسِّرْهُ لِي
وَتَقَبَّلْهُ مِنِّي

Translation: "O Allah, I intend the Saay of seven Shants (walks) between Safa and Marwah for Your Benign Being. So make it easy for me and accept it from me."

It is better to pronounce the Niyyah as above. But if that is impossible or difficult then the intention may be felt quietly at heart.

After the declaration of the intention the pilgrim raises his hands as in dua and then pronounces Takbeer and Tahلیل and salutation on the Holy Prophet (pbuh). He prays to Allah Almighty just for anything he may desire. This is a place and occasion when prayers are always accepted.

THE SEVEN SAAY WALKS AND THEIR SEVEN DUAS

As already explained the entire Saay exercise consists of walking on foot seven times between Safa and Marwah. Full texts and translations of the duas to be recited in each walk are given in the pages that follow.

It is better to commit these duas to memory for their proper recitation during Umrah and Hajj. If that is not possible then one may keep on opening the relevant pages of this book and read them aloud during the Saay. Reciting them after the Muallim is also permissible. It may, however, be remembered that if none of the above is possible then:-

- (i) just any dua in just any language may as well be recited in place of these duas during the Saay;
- (ii) even reciting of any good Kalima is allowed.

We now start the serial description of all the seven walks of Saay.

First Walk of Saay (From Safa to Marwah)

Descending from the Safa mound a pilgrim recites the following dua during his first Saay walk:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَالْحَمْدُ لِلَّهِ
كَثِيرًا وَسُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ
الْكَرِيمِ بُكْرَةً وَأَصِيلًا وَمِنَ اللَّيْلِ فَاسْجُدْ
لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ الْأَنْجَزُ وَعَدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ
الْأَحْزَابَ وَحْدَهُ لَا شَيْءَ قَبْلَهُ وَلَا بَعْدَهُ
يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ دَائِمًا لَا يَمُوتُ
وَلَا يَقُوتُ أَبَدًا بِيَدِهِ الْخَيْرُ وَالْأَيُّهُ
الْمَصِيرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ رَبِّ
اغْفِرْ وَارْحَمْ وَاعْفُ وَتَكْرَّمْ وَتَجَاوَزْ عَمَّا

تَعَلَّمَ إِنَّكَ تَعَلَّمُ مَا لَا تَعَلَّمُ إِنَّكَ أَنْتَ اللَّهُ
الْأَعَزُّ الْأَكْرَمُ رَبَّنَا نَجِّنَا مِنَ النَّارِ سَالِمِينَ
غَالِبِينَ فَارْحَمِنِ مُسْتَكْبِرِينَ مَعَ عِبَادِكَ
الصَّالِحِينَ الَّذِينَ مِنْ أَعْمَ اللَّهُ عَلَيْهِمْ مِنَ
التَّكْبِيرِ وَالصِّدِّيقِينَ وَالشَّهَدَاءَ وَالصَّالِحِينَ
وَحَسَنَ أَوْلِيَّكَ رَفِيقًا ذَاكَ الْفَضْلُ مِنْ
اللَّهِ وَكَفَى بِاللَّهِ عَلَيْهِمْ لَا إِلَهَ إِلَّا اللَّهُ حَقًّا
حَقًّا لَا إِلَهَ إِلَّا اللَّهُ تَعَبَّدًا أَوْ رِقًّا لَا إِلَهَ إِلَّا
اللَّهُ وَلَا تَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ
وَلَوْ كَرِهَ الْكَافِرُونَ

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ
حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ

يُطَوِّفُ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ
شَاكِرٌ عَلِيمٌ

Translation of Dua in First Walk

"Allah is the Greatest, Allah is the Greatest. Allah is the Greatest. Immense praise is due to Allah. Allah, the Great, is Holy. Morning and evening praise is for Him Who is Noble. During some part of the night prostrate before Him and glorify Him in the livelong night. None is worthy of worship except Allah alone. He fulfilled His promise, helped His servant and routed the allies by Himself. Nothing existed before Him nor (shall exist) after Him. He grants life and causes death. He is Living, Eternal and is never to die or end. In His hand is good and to Him shall return (everything). He has power over everything. O my Lord, forgive me, have mercy (on me), pardon me and

do me good. Pass off (my sins) of which You are aware. Surely You know what we do not know. You indeed are Allah, the Most Powerful, the Most Noble! Our Lord, deliver us safe from the Fire, successful, happy and well-greeted along with Your righteous servants on whom You were Gracious – the Prophets, the Sincere Ones, the Martyrs and the Righteous Ones. These are the most excellent company. This is the Bounty from Allah and in Knowledge Allah suffices. There is none worthy of worship except Allah, indeed, indeed. There is none worthy of worship except Allah for His servant and slave. There is none worthy of worship except Allah. We offer sincere worship to none else but Him, though the infidels may hate this.

Surely Safa and Marwah are among signs of Allah. Therefore whosoever goes on Pilgrimage to the House (Hajj), or visits it (Umrah), there shall be no blame on him if he com-

passes them both. For him who performs a good deed voluntarily, Allah is Grateful, Knowing."

It may be remembered that the last part (last para) of the afore-mentioned dua is common in all the seven duas of the seven walks of the Saay. By the time this dua ends a pilgrim reaches Marwah Hill, the other side of the Saay. He is to climb up to a point from where the Holy Kaabah is visible. He is to raise hands, recite Takbeer and Tahliil and pray exactly as was done on the Safa side before starting the first Saay. This is the end of the first walk of the Saay.

Second Walk of Saay (From Marwah to Safa)

The pilgrim now begins the second length of the Saay exercise. The full text of the dua for second walk is as follows which he may either recite independently or after his Muallim or guide. He may even pray in his own language.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ
لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَدُّمُ الصَّمَدُ الَّذِي
لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا وَلَا وَلِيًّا وَلَمْ يَكُنْ لَهُ
شَرِيكٌ فِي الْمَلِكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ
الدِّينِ وَكَثِيرٌ نَكَبِيرًا اللَّهُمَّ أَنْتَ قُلْتَ فِي
كِتَابِكَ الْمُزَلِّ أَدْعُوكَ أَسْتَجِبْ لَكُمْ
دَعْوَتَكَ رَبَّنَا فَغُفِرَ لَنَا كَمَا أَمَرْتَنَا أَنْتَ لَا تَخْلُفُ
الْمِيعَادَ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ
أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَغُفِرَ لَنَا
ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ
رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا
يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تَخْلُفُ الْمِيعَادَ رَبَّنَا

Translation of Dua in Second Walk

عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبْنَا وَإِلَيْكَ الْمَصِيرُ
 رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا
 بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ
 آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ رَبِّ اغْفِرْ
 وَارْحَمْ وَأَعِزُّ وَتَكْوِمُ وَتَجَاوِزُ عَمَّا نَعْلَمُ
 إِنَّكَ تَعْلَمُ مَا لَا نَعْلَمُ إِنَّكَ أَنْتَ اللَّهُ الْأَعَزُّ
 الْأَكْرَمُ

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ
 حَبَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ
 يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ
 شَاكِرٌ عَلِيمٌ

"Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. All praise is due to Allah. There is none worthy of worship except Allah the One, the Single, the Eternally Besought, Who has taken no spouse nor (begotten) any offspring. He has no partner in authority, nor does He have any friend to protect from degradation. Magnify Him by pronouncing His greatness. O Allah, surely You have said in Your Revealed Book: "Call upon Me. I will respond you." O our Lord, we call upon You. Forgive us then as You have commanded us that You will certainly not fall Your promise. O our Lord, we have indeed heard of a preacher inviting to the faith (saying) "believe in your Lord". So we have believed. Therefore, our Lord, forgive us our sins, expiate our evil deeds from us and cause us to die among the righteous. O our Lord, grant us what

You have promised us through your Apostles and put us not to shame on the Resurrection Day. Surely You do not betray a promise. O our Lord, we have put reliance on You, to You we entreat and to You is the return. O our Lord, forgive us and our brothers who preceded us in Faith. Leave no malice in our hearts to those who have believed. O our Lord, You are indeed Kind and the Most Merciful. O Lord, forgive me, have mercy on me, pardon me and do me good. Pass off (my sins) of which You are aware. Indeed You know what we do not know. Surely You are Allah, the Most Powerful and the Most Noble.

Surely Safa and Marwah are among signs of Allah. Therefore whosoever proceeds for Hajj or Umrah, there shall be no blame on him if he compasses them both. For him who performs a good deed voluntarily, Allah is Grateful, Knowing."

This is the end of the second Saay walk.

Third Walk of the Saay (From Safa to Marwah)

The third walk of the Saay starts from the Safa side. The dua of this length is as follows:

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ رَبَّنَا
اَتُوبُ اِلَيْكَ وَاعْفُ عَنَّا اِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ
اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ الْخَيْرُ كُلَّهُ عَاجِلًا وَآجِلًا
وَاَسْتَغْفِرُكَ لِذَنْبِيْ وَاسْأَلُكَ رَحْمَتَكَ يَا اَرْحَمَ
الرَّاحِمِيْنَ رَبِّ اغْفِرْ وَارْحَمْ وَاَعْفُ وَتَكْرَّمْ
وَقَبَّحْ اَوْ عَمَّا تَعْلَمُ اِنَّكَ تَعْلَمُ مَا لَا نَعْلَمُ اِنَّكَ
اَنْتَ اَللّٰهُ الْاَعَزُّ الْاَكْرَمُ رَبِّ زِدْنِيْ عِلْمًا وَلَا تَزِدْ
قَلْبِيْ بَعْدًا اِذْ هَدَيْتَنِيْ وَهَبْ لِيْ مِنْ لَدُنْكَ
رَحْمَةً اِنَّكَ اَنْتَ الْوَهَّابُ اَللّٰهُمَّ عَافِنِيْ فِيْ سَمْعِيْ
وَبَصَرِيْ لَا اِلٰهَ اِلَّا اَنْتَ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ

مِنْ عَذَابِ الْقَبْرِ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي
 كُنْتُ مِنَ الظَّالِمِينَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ
 الْكُفْرِ وَالْفَقْرِ اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ
 سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ
 مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى
 نَفْسِكَ ذَلِكَ الْحَمْدُ حَتَّى تَرْضَى

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ
 حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ
 يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ
 شَاكِرٌ عَلِيمٌ

Translation of Dua in Third Walk

"Allah is the Greatest. Allah is the
 Greatest, Allah is the Greatest. All

praise is due to Allah. O our Lord,
 make our light perfect for us and
 forgive us. Indeed You have power
 over everything. O Allah, I beg of You
 all good (which may come) soon or
 late. I seek Your forgiveness of my
 sin. I beseech Your mercy, O the Most
 Merciful of all the mercifuls. O Lord,
 forgive me and have mercy on me.
 Pardon me and do me good. Pass off
 those (sins of mine) which You are
 aware. Surely You know which we
 know not. You are indeed the Most
 Powerful, the Most Noble. O my Lord,
 increase my knowledge. Let not my
 heart go astray after You have guided
 me. Grant me Your mercy. You
 indeed are the Grantor. O Allah,
 preserve my hearing and sight. There
 is no god except You. O Allah, I seek
 Your refuge from the torment of the
 grave. There is no god but You. Glory
 be to You! I have indeed been one of
 the unjust ones. O Allah, I seek Your
 refuge from infidelity and destitution.
 O Allah, I seek the refuge of Your

pleasure from Your anger and of Your forgiveness from Your punishment. I seek Your refuge from (anything unpleasant coming from) You. I cannot take account of Your praise as You have praised Yourself. All praise is due to You till You are pleased. Certainly Safa and Marwah are among the signs of Allah. Hence whosoever goes for the Pilgrimage of the House (Hajj) or visits it (Umrah) shall not be to blame if he compasses them both. For him who does good voluntarily, Allah indeed is Grateful, Knowing."

With this ends the third walk of the Saay.

Fourth Walk of Saay (From Marwah to Safa)

The fourth walk of the Saay begins at Marwah. The dua prescribed for the fourth length is as follows:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَبِاللَّهِ الْحَمْدُ
اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَأَعُوذُ بِكَ

مِنْ شَرِّ مَا تَعْلَمُ وَاسْتَغْفِرُكَ مِنْ كُلِّ مَا تَعْلَمُ
إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ
الْحَقُّ الْمُبِينُ مُحَمَّدٌ رَسُولُ اللَّهِ الصَّادِقُ
الْوَعْدِ الْأَمِينُ اللَّهُمَّ إِنِّي أَسْأَلُكَ كَمَا هَدَيْتَنِي
لِلْإِسْلَامِ أَنْ لَا تُنْزِعَهُ مِنِّي حَتَّى تَتَوَفَّاهُ
وَأَنَا مُسْلِمٌ اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَ
فِي سَمْعِي نُورًا وَفِي بَصَرِي نُورًا اللَّهُمَّ اشْرَحْ
لِي صَدْرِي وَبَسِّدْ لِي أَمْرِي وَأَعُوذُ بِكَ مِنْ تَنَزَّرِ
وَسَاوِسِ الضُّلَّةِ وَشَتَاتِ الْأَمْرِ وَفِتْنَةِ الْقَبْرِ
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا يَلِجُ فِي اللَّيْلِ
وَشَرِّ مَا يَلِجُ فِي النَّهَارِ وَمِنْ شَرِّ مَا تَهْبُ بِهِ
الْبَرِّيَاخُ يَا أَرْحَمَ الرَّاحِمِينَ سُبْحَانَكَ مَا عِبَدْنَاكَ

حَقَّ عَبْدُكَ يَا اللَّهُ سُبْحَانَكَ مَا ذَكَرْنَاكَ
 حَقَّ ذِكْرِكَ يَا اللَّهُ رَبِّ اغْفِرْ وَارْحَمْ وَأَعْفُ
 وَتَكْرَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ تَعْلَمُ مَا لَا نَعْلَمُ
 إِنَّكَ أَنْتَ اللَّهُ الْأَعَزُّ الْأَكْرَمُ
 إِنَّ الصَّغَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ
 حَجَّ الْبَيْتِ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ
 يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ
 شَاكِرٌ عَلِيمٌ

Translation of Dua in Fourth Walk

"Allah is the Greatest, Allah is the
 Greatest, Allah is the Greatest. All
 praise is due to Allah, O Allah, I beg
 You of good that You know and seek
 Your refuge from the evil that You
 know. I seek Your forgiveness for

everything that You know. Certainly
 You are the Best Knower of the
 secrets. There is no god except Allah,
 the King, the Manifest Truth, Hadrat
 Muhammad is the Messenger of
 Allah, the One true to (his) promise
 and the trustworthy. O Allah as You
 have guided me to Islam I beseech
 You not to tear it off from me till You
 cause me to die while I am a Muslim.
 O Allah, cast in my heart a light, in
 my hearing a light and in my vision
 a light. O Allah, enlarge my chest
 and make my affair easy for me. I
 seek Your refuge against the mischief
 of heart's temptations, disorderliness
 of the affair and the trial of the grave.
 O Allah, I seek Your refuge against
 the mischief of that which penetrates
 at night, the mischief of that which
 penetrates at day and the mischief
 of all that blows along with the winds.
 O the Most Merciful of all the
 mercifuls. Glory be to You, O Allah,
 we have not worshipped You the
 rightful way of worshipping You.

Glory be to You, O Allah, we have not remembered You in the besitting manner of remembering You. O Lord, forgive me, have mercy on me, pardon me, do me good. Pass off (my sins) of which You are aware. You, indeed, are Allah, the Most Mighty and the Most Noble!

Surely, Safa and Marwah are among symbols of Allah. Therefore whosoever proceeds for Hajj or Umrah shall not be put to blame if he compasses them both. Whoso voluntarily performs a good deed for Him Allah is Grateful, Knowing."

That brings the fourth Saay walk to its end.

Fifth Walk of the Saay (From Safa to Marwah)

Now the fifth length of the Saay begins from Marwah side. The full text of the prescribed du'a is as follows:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ
سُبْحَانَكَ مَا شَكَرْنَاكَ حَقَّ شُكْرِكَ يَا اللَّهُ ط

اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا
وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ وَاجْعَلْنَا
مِنَ الرَّاشِدِينَ رَبِّ اغْفِرْ وَارْحَمْ رَاعِفٌ وَ
تَكْرُمٌ وَتَجَادُرٌ عَمَّا تَعْلَمُ إِنَّكَ تَعْلَمُ مَا لَا نَعْلَمُ
إِنَّكَ أَنْتَ اللَّهُ الْأَعَزُّ الْأَكْرَمُ اللَّهُمَّ قَبْلِ عَذَابِكَ
يَوْمَ تَبْعَثُ عِبَادَكَ اللَّهُمَّ اهْدِنِي بِالْهُدَى وَنَقِّنِي
بِالتَّقْوَى وَاغْفِرْ لِي فِي الْأَخِرَةِ وَالْأُولَى اللَّهُمَّ
ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَ
رِزْقِكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ النِّعِيمَ الْمُقِيمَ الَّذِي
لَا يَحُولُ وَلَا يَذُولُ أَبَدًا اللَّهُمَّ اجْعَلْ فِي
قَلْبِي نُورًا وَفِي بَصِيرَتِي نُورًا وَفِي لِسَانِي نُورًا
وَعَنْ يَمِينِي نُورًا وَمِنْ قُوَّتِي نُورًا وَاجْعَلْ

فِي نَفْسِي نُورًا وَعَظَمَ لِي نُورًا رَبِّ اشْرَحْ لِي
 صَدْرِي وَيَسِّرْ لِي أَمْرِي
 إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِدِ اللَّهِ فَمَنْ
 حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ
 يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ
 شَاكِرٌ عَلِيمٌ

Translation of Dua in Fifth Walk

"Allah is the Greatest, Allah is the Greatest. Allah is the Greatest. All praise is due to Allah. Glory be to You! O Allah we have not thanked You in the rightful manner of thanking You. O Allah, make the Faith amiable to us and decorate the same in our hearts. Render infidelity, iniquity and disobedience hateful to us and reckon us among the guided

ones. O Lord, forgive me, have mercy on me, pardon me and do me good. Pass off (my sins) of which You are aware. Surely You know what we do not know. You, indeed, are Allah, the Most Powerful, the Most Noble. O Allah, protect me from Your chastisement the Day You shall resurrect Your servants. O Allah, guide me to the right path, cleanse me with plenty and forgive me in the next world and here. O Allah, broaden for us Your blessings, Your mercy, Your grace and Your provision. O Allah, I beg You for the constant bliss which never changes nor wanes. O Allah, cast in my heart a light, in my vision a light, in my speech a light, on to my right a light and from above me a light. Cast a light in myself and increase the light for me. O Lord, broaden my chest for me and make my affair easy for me.

Verily Safa and Marwah are among the symbols of Allah. Hence whosoever proceeds for Hajj or Umrah shall

not be put to blame if he compasses them both. As for him who voluntarily performs a good act, Allah is Grateful, Knowing."

With this ends the fifth Saay walk.

Sixth Walk of Saay (From Marwah to Safa)

The sixth walk starts from Marwah side. The prescribed dua for this length is as follows:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ
لَا إِلَهَ إِلَّا اللَّهُ رَحْمَةً وَوَعْدَهُ وَقَصْرُ
عَبْدُهُ وَهَذَمَ الْأَحْزَابَ وَحُدَّاهُ لَا إِلَهَ إِلَّا اللَّهُ
وَلَا تَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ
كَرِهَ الْكَافِرُونَ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى
وَالْتَقَى وَالْعَافَ وَالْغَنَى اللَّهُمَّ لَكَ الْحَمْدُ
كَالَّذِي تَقُولُ وَخَيْرًا مِمَّا تَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ

رِضَاكَ وَالْجَنَّةَ وَاعْوِذُ بِكَ مِنْ سَخَطِكَ وَالنَّارِ
وَمَا يُقَرِّبُنِي إِلَيْهَا مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ عَمَلٍ
اللَّهُمَّ يَتُورِكَ اهْتِدَائِنَا وَبِقُضْرِكَ اسْتَعْنَيْنَا
وَفِي كُنْفِكَ وَإِعْلَامِكَ وَعِظَائِكَ وَإِحْسَانِكَ
أَصْبَحْنَا وَأَمْسَيْنَا أَنْتَ الْأَوَّلُ فَلَا قَبْلَكَ شَيْءٌ
وَالْآخِرُ فَلَا بَعْدَكَ شَيْءٌ وَالظَّاهِرُ فَلَا شَيْءَ
فَوْقَكَ وَالْبَاطِنُ فَلَا شَيْءَ دُونَكَ نَعُوذُ بِكَ مِنَ
الْإِفْلَاسِ وَالْكَسَلِ وَعَذَابِ الْقَبْرِ وَلِقَاءِ الْعِزَى
وَكَسْمِكَ الْفَوْنِ بِالْجَنَّةِ رَبِّ اغْفِرْ وَارْحَمْ
وَاعْفُ وَتَكْرَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ أَنَّكَ تَعْلَمُ مَا
لَا نَعْلَمُ إِنَّكَ أَنْتَ اللَّهُ الْأَعَزُّ الْأَكْرَمُ
إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ

حَبْرَ الْبَيْتِ أَوْ اُعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ
يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ
شَاكِرٌ عَلِيمٌ

Translation of Dua in Sixth Walk

"Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. All praise is due to Allah. There is no god except One Allah. He was true to His promise. He helped His servant and routed the confederates all by Himself. There is no god but Allah. We offer sincere worship to none but Him though the infidels may hate it. O Allah, I implore You for guidance, piety, leniency and affluence. O Allah, all praise is for You, like what You say and better than what we say. O Allah, I beg You

of Your pleasure and the Paradise. I seek Your refuge from Your anger, the Fire and all sayings, acts or deeds that should bring me near to it. O Allah, by virtue of Your light are we guided and by virtue of Your grace do we feel satisfied. In Your protection, Your grace, Your benevolence and Your favour do we live morning and evening. You are the First, nothing (existed) before You. (You are) the Last, and nothing (shall survive) after You. (You are) the Overpowering and nothing is above You. (You are) the Hidden, so nothing is besides You. We seek Your refuge from destitution, laziness, the punishment of the grave and trials (associated with) wealth. We seek success (leading) to Paradise. O Lord, forgive me, have mercy on me, pardon me and do me good. Pass off (my sins) of which You are aware. Surely You know what we do not know. You, indeed, are Allah, the Most Powerful, the Most Noble!

Surely Safa and Marwah are among the signs of Allah. Hence whoever goes for Pilgrimage to the House or visits it, shall not be put to blame if he compasses them both. Who performs a good deed voluntarily for him Allah is Grateful, Knowing."

That brings the sixth Saay walk to its close.

Seventh Walk of Saay (From Safa to Marwah)

The seventh is the last of the series of seven prescribed walks of the Saay. It starts from the Safa side. The dua prescribe for the seventh length is as follows:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ
كَثِيرًا اللَّهُمَّ حَبِّبْ إِلَيَّ الْإِيمَانَ وَزَيِّنْهُ فِي
قَلْبِي وَكَرِّهْهُ إِلَيَّ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ
وَاجْعَلْنِي مِنَ التَّائِبِينَ رَبِّ اغْفِرْ وَارْحَمْ
وَاعْفُ وَتَكَرَّمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ تَعْلَمُ مَا

لَا تَعْلَمُ إِنَّكَ أَنْتَ اللَّهُ الْأَعَزُّ الْأَكْرَمُ اللَّهُمَّ اخْتِمِ
بِالْخَيْرَاتِ أَجَالَتَنَا وَحَقِّقْ بِفَضْلِكَ أَمَّاكَنَا وَسَهِّلْ
لِبُلُوغِ رِضَاكَ سُبُلَنَا وَحَسِّنْ فِي جَمِيعِ الْأَحْوَالِ
أَعْمَالَنَا يَا مُنْقِذَ الْغَرَقَى يَا مُنْجِي الْهَلَكَى
يَا شَاهِدَ كُلِّ نَجْوَى يَا مُنْتَهَى كُلِّ شَكْوَى يَا قَدِيمَ
الْإِحْسَانِ يَا دَائِمَ الْمَعْرُوفِ يَا مَنْ لَا غِنَى بِشَيْءٍ
عَنْهُ وَلَا بُدَّ لِكُلِّ شَيْءٍ مِنْهُ يَا مَنْ رَزَقَ كُلَّ شَيْءٍ
عَلَيْهِ وَمَصِيرُ كُلِّ شَيْءٍ إِلَيْهِ اللَّهُمَّ ارْنِي
عَائِدُكَ مِنْ شَرِّ مَا أَعْطَيْتَنَا وَمِنْ شَرِّ مَا
مَنْعْتَنَا اللَّهُمَّ تَوَفَّنَا مُسْلِمِينَ وَالْحَمْدُ لِلصَّالِحِينَ
غَيْرِ خَدَايَا وَلَا مَفْتُونِينَ رَبِّ يَسِّرْ وَلَا تُعَسِّرْ
رَبِّ أَنْتُمْ بِالْخَيْرِ

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ
حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ
يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ
شَاكِرٌ عَلِيمٌ

Translation of Dua in Seventh Walk

"Allah is the Greatest. Allah is the Greatest. Immense praise is due to Allah. O Allah, make the Faith available to me and decorate it in my heart. Render infidelity, iniquity and disobedience hateful to me. Place me among the guided ones. O Lord, forgive me, have mercy on me, pardon me and do me good. Pass off (my sins) which You know. Certainly You know what we

do not know. You, indeed, are Allah, the Most Powerful, the Most Noble. O Allah, close our fixed life terms with good deeds. Put right our hopes with Your grace. Make our paths easy for us to reach Your pleasure. Bestow beauty (of nobility) to our acts in all aspects. O You the Saviour of the drowning, O You the refuge of the perishing, O You the witness of all whispers, O You the final aim of all complaints, O You the eternal Benefactor, O You continuously Gracious. O You without whom nothing can be done and Who is inevitable for all things, O You on Whom depends the subsistence of everything and to Whom everything shall have to return. O Allah, I take refuge with You from affliction that You (might) give us and from affliction that You shall prevent from us. O Allah, cause us to die Muslims and join us with the righteous, not disgraced, nor demented. O Lord, make (everything) easy for me and

make it not difficult. O Lord, make (all these) end well.

Verily Safa and Marwah are among the symbols of Allah. Therefore whosoever goes for Hajj or Umrah shall not be put to blame if he circuits them both. As for him who does good voluntarily, Allah is Grateful. Knowing."

This is the end of the seventh and the last Saay walk.

Hair Cutting and Putting Off Ehram

With the completion of the seventh walk at Marwah the entire Saay exercise comes to an end. Tawaf has already been performed earlier. In order to complete the Umrah all that remains to be done is as follows:

- (1) *Cutting the Hair:* On completing the Saay one finds oneself halting at Marwah. A pilgrim has now to undertake hair cutting as follows:
 - (a) *For Males:* (i) Shaving the entire head (Halq) or (ii) just partial, symbolic clipping of a

little portion of the hair (Qasr).

- (b) *For Females:* Just cutting a few hair of the head from the back portion.

For this purpose services of professional hair dressers are available on payment at Marwah. But in case of ladies this has to be done by themselves or with the help of their husbands. Male pilgrims can also do the hair-cutting themselves.

- (2) *Putting Off the Ehram:* After this the Ehram may be abandoned and routine dress put on. With this the pilgrim completes the Umrah.

There is no restriction on the number of Umrals one may like to perform after the first one. The rules and regulations and the prescribed processes and procedures are the same for each subsequent Umrah performed whether as an exclusive and independent Umrah as such or as an integral part of or along with the Hajj during the Hajj days.

It may be remembered that at various stages of the Hajj also whenever the

exercises of Tawaf or Sa'ay are undertaken the prescribed process shall be the same as in the case of Umrah.



Masjid an-Nabi



Systematic Guidance for Hajj

Hajj occupies a prominent place in the history of human civilization and culture. It is a widely honoured spiritual institution which has existed from times immemorial. It is the fifth pillar of Islam. It is obligatory for all men and women who can afford to bear all the relevant expenses and are physically and mentally fit. Its performance is obligatory at least once in lifetime for all such Muslims. Some verses of the Holy Quran and several sayings of the Holy Prophet (pbuh) highlight the necessity

and utility of performing the Hajj.

Three Kinds of Hajj

There are the following three kinds of Hajj, which are essentially the same in letter and spirit, differing only in minor details:-

- (1) *Hajj-e-Ifrad* (حَجِّ إِفْرَاد): This is a kind of simple Hajj. The pilgrim performs Hajj only without going in for a prior Umrah. The pilgrim performing Hajj-e-Ifrad is known as Mufrid (مُفْرِد). It is usually performed by those who are short of sufficient time or means to perform Hajj and Umrah together.
- (2) *Hajj-e-Qiran* (حَجِّ قِرَان): Qiran is a Hajj in which Umrah and Hajj are performed in one and the same Ehram. The pilgrim performing Hajj-e-Qiran is known as Qarin (قَارِن).
- (3) *Hajj-e-Tamattu* (حَجِّ تَمَتُّع): In the case of Hajj-e-Tamattu, Hajj and Umrah are performed together but in different Ehrams. The pilgrim

performing this kind of Hajj is known as Mutamattei (مُتَمَتِّع). After the Umrah a Mutamattei puts off the Ehram and wears it again while performing the Hajj rites.

Of all the three afore-mentioned kinds of the Hajj the last one, i.e. Hajj-e-Tamattu, is the easiest and the most convenient. Most of the pilgrims prefer to perform Hajj-e-Tamattu.

Rules and Regulations for Hajj

Certain rules and regulations, conditions and qualifications have to be fulfilled for a proper performance of the Hajj. Some of the basic rules and conditions are:-

- (1) *Mental Health*: Hajj is compulsory only for a mentally sound person. It is not incumbent upon mentally sick or deranged individuals.
- (2) *Physical Health and Maturity*: Hajj is incumbent only upon physically mature persons. Children are exempted to perform it. Physical fitness and freedom from disease

are also essential.

- (3) **Financial Competence:** The intending pilgrim must be free from burdens of any debt. He must be able to bear all the expenses independently.
- (4) **Security and Safety:** Hajj no longer remains binding during circumstances endangering security and safety of the self, property, travel, stay, etc. as in war, riots, etc.
- (5) **Special Conditions for Women:** (a) A woman should proceed to Hajj preferably with her husband, parents, or family. She may as well proceed with a male Mahram like her father, brother, son, etc. or any other Muslim adult fulfilling the basic requirements and conditions of sound moral and physical health. Such a female pilgrim bears all the expenses of the Mahram as well. (b) A woman passing through the prescribed *Iddah* period, consequent upon divorce or husband's death, cannot proceed for Hajj

during that state.

- (6) **Total and Accurate Compliance:** A Hajj becomes valid only when all the prescribed rules and regulations are observed and all the rites and rituals performed completely and correctly.

THE FIVE-DAYS HAJJ SCHEDULES (From 8th to 12th Dhul-Hijjah)

Hajj is a unique soul-shaking exercise. It spreads to a total of five days. It starts from 8th Dhul-Hijjah and ends on 12th Dhul-Hijjah, which is the 12th and the last month of the Islamic calendar. These five days are known as "Ayyam al-Hajj", the Hajj Days. Outlined below are the basic details of the schedules of all these five Hajj Days in their proper order and sequence. Needless to say that all of these Hajj ceremonies (*Mauasik*) are performed at various fixed and selected sacred places situated in and around Holy Makkah.

Programme for the First Hajj Day (8th Dhul-Hijjah)

The schedule of all the activities of the first day of the Hajj is detailed below, step by step:

- (1) *Morning Bath or Wudu:* It is better and Masnun to have a bath in the morning, although a wudu would also do.
- (2) *Adopting Ehram:* Then the Ehram is put on exactly as prescribed. A two-rakaat prayer for the Ehram is offered. Ladies do not wear formal Ehram. But they have to fulfil the necessary conditions of dress as prescribed for Umrah also and as described in the previous chapter.
- (3) *Fajr Prayer:* It is better to offer the Fajr (morning) prayer in the Masjid al-Haram.
- (4) *Declaration of Intention:* Then the intention (Niyyah) to perform the Hajj is declared. The prescribed wording of the Hajj Niyyah is as follows:

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ الْحَجَّ فَيَسِّرْهُ لىْ وَتَقَبَّلْهُ
مِنْىْ تَوَيْتُ الْحَجَّ وَاحْرَمْتُ بِهٖ مَخْلَصًا لِلّٰهِ تَعَالٰى

Translation: "O Allah, I propose performing Hajj. So make it easy for me and accept it on my behalf. I hereby do the Niyyah for Hajj and enter into its state of Ehram sincerely for Almighty Allah alone."

- (5) *Pronouncing Talbiyah:* Talbiyah is pronounced repeatedly after declaration of the intention. The wording of the Talbiya, as already cited in the earlier chapter, is as follows:-

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ
اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيْكَ لَكَ

Translation: "Here am I, O Allah, here am I at Your service! Here am I, There is no partner with You. Here am I. Surely all praise, grace and

soverelgnty is due to You. There is no partner with You."

- (6) *Tawaf-e-Qudum*: Then Tawaf-e-Qudum is performed which means "Tawaf of Arrival". The prescribed prayers and duas for the Tawaf and Saay for Hajj are the same as for those of the Umrah. The full Arabic texts and complete English translations of all the seven duas for Tawaf and the seven duas for Saay, which are common in Hajj and Umrah, have been given in the preceding chapter on Umrah.
- (7) *Proceeding to Mina Valley*: The historic valley of Mina is situated about three kilometres from Makkah Mukarramah. After Tawaf-e-Qudum the pilgrim moves to the Mina Valley. He stays there and offers the four remaining obligatory prayers of the day, i.e. Zuhr, Asr, Maghrib and Isha. He stays in his tent in Mina for the night.

The first day Hajj ceremonies come to a

close.

Programme for the Second Hajj Day (9th Dhul-Hijjah)

The second day of the Hajj is a very significant day. The schedule of activities for this important day is as follows:-

- (1) *Fajr Prayer at Mina*: Getting up early in the morning the Fajr Prayer is offered at Mina Valley.
- (2) *Proceeding to Arafah Plain*: Leaving Mina Valley at sunrise the pilgrims set out for Arafah plain to perform Wuquf-e-Arafah falling on second Hajj day, i.e. the 9th Dhul-Hijjah, which is also known as the "Yaum-e-Arafah" (The Arafah Day).
- (3) *Wuquf-e-Arafah* or "Staying at Arafah" is the first Rukn of Hajj. It is known as the Greatest Rukn ("Rukn-e-Aazam") of the Hajj. The pilgrims stay in the Arafah plain till sunset. They should be as near the Jabal ar-Rahmah as possible. During the wuquf one may recite the Masnun duas or just any duas

in any language which may come to one's mind. The posture of utmost humility, with hands going up humbly, is essential. According to a Prophetic Tradition the best invocation for the Arafah Day is as follows:-

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Translation: "There is no god but Allah. He is the One. There is no partner with Him. To Him belongs the authority. All praise is due to Him. He is Powerful over everything."

(4) *Combining Zuhr and Asr Prayers:* Combining the two prayers, Zuhr and Asr, and offering them at Masjid-e-Namrah, situated in the Arafah Plain. This is called Jamaa Bain as-Salatain ("Combining the Two Prayers").

(5) *Leaving For Muzdulifah:* It is desirable neither to leave Arafah

for Muzdalifah before sunset nor to delay the departure after sunset. Although it is true for the Maghrib, that prayer is not to be offered either at the Arafah area or on the way.

(6) *Combining Maghrib and Isha:* On reaching Muzdalifah Valley offering both these prayers jointly at Isha time in the valley.

(7) *The Nightly Stay:* The pilgrims spend the night at Muzdalifah Valley. During the night the following dua may be recited at Muzdalifah:-

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَرُدَّنِي فِي هَذَا الْمَكَانِ
جَوَامِعَ الْخَيْرِ كُلِّهِ وَأَنْ تَصْرِفَ عَنِّي الشُّرَّ كُلَّهُ
فَإِنَّهُ لَا يَفْعَلُ ذَاكَ غَيْرُكَ وَلَا يَجُودُ بِهِ إِلَّا أَنْتَ

Translation: "O Allah, I beg You to grant me in this (sacred) place a collection of all the good and to take

away from me all the evil, for certainly none can do this except You and none can be so generous with it except You".

This ends the second day Hajj schedules.

Programme for the Third Hajj Day (10th Dhul-Hijjah)

That is the third day of the Hajj and the Eid al-Adha falls on that day. The pilgrims are exempted from the Eid prayer in lieu of the multifarious Hajj functions of that day. The schedule for that great day is as follows:-

- (1) *Wuquf-e-Muzdalifah* or "the Stay at Muzdalifah" which is obligatory on that day from Fajr to sunrise. During the Wuquf in the morning a pilgrim may recite the following dua after the Fajr prayer:

اللَّهُمَّ بَلِّغْ رُوحَ مُحَمَّدٍ مِنَ الشَّجِيَةِ وَالسَّلَامِ
وَأَدْخِلْنَا دَارَ السَّلَامِ يَا ذَا الْجَبَلِ وَالْإِكْرَامِ

Translation: "O Allah, convey to Prophet Muhammad's (pbuh) soul our greetings and salutation. Admit us to the Abode of Peace, O Lord of Majesty and Honour!"

- (2) *Collecting Pebbles for Rami:* Just before Fajr collecting about 70 pebbles at Muzdalifah and keeping them safe for the three forthcoming sets of Ramis at Mina Valley.

It may be remembered that actually only a total of 49 pebbles (7 for the First Rami, 21 for the Second Rami and again 21 for the Third Rami) is required. But it is safer to pick up and keep some pebbles in excess in case of losing some.

- (3) *The Fajr Prayer:* Offering Fajr prayer at Muzdalifah Valley.
- (4) *Departure for Mina:* Leaving Muzdalifah for Mina shortly before sunrise. Arriving and staying at Mina Valley.
- (5) *First Rami at Jamrah al-Aqabah:* On arrival at Mina performing the first Rami. This consists of casting 7 pebbles (out of the stock collected

at Muzdalifah) at the last Jamrah only known as the Jamrah al-Aqabah. This may be done any time from sunrise to sunset. One may recite the following with each one of the 7 throws:-

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ رَعْمًا لِلشَّيْطَانِ

Translation: "In the name of Allah. Allah is the Greatest. (The pebble-casting) is against the Devil".

- (6) *The Animal Sacrifice (Nahr):* The sacrifice of an animal is offered either personally or through an official agency duly authorized to arrange such sacrifices.
- (7) *The Hair Cut:* After the sacrifice the male pilgrims either get their heads shaven in toto (= Halq) or about an inch of the hair cut (= Qasr). The ladies are prohibited a complete head shave. They are to cut about one inch of their hair.
- (8) *Offering Obligatory Prayers:* All obligatory prayers have to be

performed with the congregation.

- (9) *Putting Off Ehram:* One may now put off Ehram and wear routine sewn garments.
- (10) *Tawaf-e-Ziyarah (The Tawaf of Visit):* This is the time now to perform the Tawaf of Visit (Tawaf-e-Ziyarah). While Wuquf-e-Arafah is the first and the greatest Rukn of Hajj, the Tawaf-e-Ziyarah is the second fundamental Rukn. Tawaf-e-Ziyarah is performed exactly as explained in the earlier chapter on Umrah.
- (11) *Stay at Mina Valley:* The pilgrims are to stay at Mina for the night. The third day Hajj ceremonies are over.

Programme for the Fourth Hajj Day (11th Dhul-Hijjah)

The programme of activities for 11th Dhul-Hijjah, the fourth day of Hajj, is as follows:

- (1) *Obligatory Prayers:* All obligatory prayers are to be offered with the congregation.

- (2) *Performing the Leftovers:* If a pilgrim has not been able to perform the animal sacrifice and the Tawaf-e-Ziyarah on the third Hajj day (10th Dhul Hijjah) he may do these now on the fourth day, preferably before the Zuhur prayer.
- (3) *The Three Ramis:* On the fourth day the Rami of seven pebbles each has to be done at all the three Jamrahs. This may be done any time between noon to sunset in the following order: (i) starting the first Rami at the First Jamrah, the Jamrah al-Ula, (ii) then the second Rami at the Middle Jamrah, the Jamrah al-Wusta, and (iii) finally the third Rami at the Last Jamrah, the Jamrah al-Aqabah.
- (4) *Stay for the Night:* Like the preceding night the pilgrims are to stay in their tents at Mina for this night as well.
- (5) *The Best Utilization of Time:* Not a single moment of these sacred days at Mina are to be wasted in idle

pursuits and frivolous pastimes. In spare hours the pilgrims are expected to stay at their places in Mina area and remain engrossed in the tilawat of the Holy Quran, duas, dhikr, istaghfar and the like.

The fourth day Hajj schedules come to a close.

Programme for the Fifth Hajj Day (12th Dhul-Hijjah)

The fifth day is the last Hajj day. The prescribed activities for this concluding day are as follows:

- (1) *Three Obligatory Prayers:* The three obligatory prayers - Fajr, Zuhur and Asr, are offered at Mina as the pilgrims are to depart that day before sunset.
- (2) *Performing the Leftovers:* In case a pilgrim has still failed to perform the animal sacrifice and the Tawaf-e-Ziyarah he may perform these on the last day.
- (3) *The Last Rami Rounds:* The pilgrims are to perform the last

rounds of the Rami at all the three Jamrahs on this day, exactly in the same manner of performing on the preceding day.

- (4) *Leaving Mina for Makkah Residence:* After performing the last Rami the pilgrims may leave Mina for his Makkah residence any time before sunset.

Their departure from the Mina Valley signifies completion of the entire five-days rigorous Hajj Schedule. The fortunate pilgrims have fulfilled successfully all the basic requirements of the great institution of Hajj. In fact they have opened a new lease to their lives.

Utilizing Remaining Stay in Holy Land

Visit to the Holy Land for Hajj or Umrah is a rare opportunity in one's lifetime. The pilgrim must make the best use of each moment of such a blessed trip. The remaining days of the stay in the Holy Land can be utilized multifariously as suggested in the following lines:

- (1) *Maximum Tawafs Tilawats, Duas, Nafls, Dhikr, etc:* A pilgrim must endeavour to perform maximum number of Umrahs. A pilgrim's presence in the Holy House, enjoying the unique honour of frequent glancing at Holy Kaabah and its historic spots, reciting the Holy Quran right on its sacred floors, engaging in frequent duas, nafls, dhikrs and the like, drinking the blessed Zam Zam as many times as he likes, etc. are rare and unusual opportunities. He is to maximise the blisses and blessings of all such unique honours and joys.
- (2) *Alms and Charities:* Alms and charities may be offered liberally as far as possible.
- (3) *Practising the True Hajj Spirit:* Makkah Mukarramah is a sacred city. Throughout one's stay there as elsewhere a pilgrim is to behave like a decent, dignified and responsible citizen. All discomforts or inconveniences, if any, from

contacts with others are to be totally ignored and forgiven with smiles. Such a healthy behaviour reflects the true Hajj spirit. In short, one must never forget the pleasant truth that the thawab (Divine Reward) for even a tiny good act done in Makkah Mukarramah is infinitely far greater than a greater good done elsewhere.

- (4) *Visiting Ziyarahs:* Makkah Mukarramah, like Madinah Munawwarah, Jaddah and other sacred places in Saudi Arabia, are full of famed historic sites. A classified list of some such significant places is given in eighth chapter of this book. Pilgrims must enjoy visiting at least some of these famous places during leisure hours.
- (5) *Trip to Madinah Munawwarah:* If a pilgrim has not already visited the Holy Prophet's City he must hasten to do it after the Hajj. He must enjoy the rare honour of visiting the great city for a series of

forty obligatory prayers inside the Masjid an-Nabi. Customarily these 40 prayers are offered continuously in a row without missing anyone in between. This pleasant exercise entails a period of 8 days. Details of this sacred trip are given in the seventh chapter. Such a unique a trip to Madinah Munawwarah, entering into the Masjid an-Nabi, praying on its holy compound, seeing Holy Prophet's (pbuh) Mausoleum with one's own eyes and viewing other historic spots in and outside the great mosque is, in fact, a dream come true.

- (6) *Reasonable Shopping:* Shopping in spare hours, as far as a pilgrim's purse can permit, is not disallowed. There appears no harm in purchasing some special souvenirs to carry home for personal pleasure and for gifting the near and dear ones. One may utilize a reasonable portion of the spare time for this worldly purpose as well.

Tawaf-e-Wadaa (The Farewell Tawaf)

By now a pilgrim's Hajj has been completed excepting only one important step. It is the Farewell Tawaf (Tawaf-e-Wadaa), the last of the Hajj rites. This Farewell Tawaf has to be performed before departing finally for home from Makkah Mukarramah. The details of the standard procedures involved in the Tawaf have already been given in the second chapter on Umrah.

Tawaf-e-Wadaa brings all the Hajj processes and procedures to their logical conclusion. Needless to reemphasize the fact that during his stay at the Holy Land and before performing the Tawaf-e-Wadaa a pilgrim may perform as many Umrahs as he is pleased to undertake conveniently.



Rules and Relaxations for Females

All the rules and rites of Hajj and Umrah are almost uniformly applicable to men and women performing Hajj or Umrah. However, there are certain deviations and departures, concessions and relaxations, which are specially allowed to ladies in certain specified states and conditions. Summarized below in one place are some such rules and relaxations making some concessional exceptions on permanent or temporary bases for women performing Hajj and Umrah.

(1) Dress for Women

Wearing of the routine two-piece white cloth Ehram is compulsory for males but not for females. A proper and simple routine dress serves the purpose of Ehram for them. Women have to observe the following guidelines while dressing up for Hajj or Umrah:

- (i) While women are allowed routine dress during Hajj and Umrah they should refrain from wearing inadequate dresses with bright colours, involving undue exposure and exhibition of the human body.
- (ii) They should cover their hair, wrists and ankles but are to leave their faces uncovered.
- (iii) They are allowed wearing reasonable jewellery, sock, gloves, etc.
- (iv) Like men they too are not allowed the use of perfumes and cosmetics during Umrah and Hajj days.

(2) Reciting Talbiyah

While men are to recite the Talbiyah aloud, the women should do it in lower

tones. All other rules and regulations of Talbiyah are common for both the sexes.

(3) Tawaf Concessions

Special regulations governing Tawaf by women are:

- (i) Women do not perform Tawaf in case of delivery, menstruation and bleeding. They can perform it when they are fit and clean.
- (ii) They are exempted from Ramal during Tawaf, i.e. fast walking in the first three circuits of the Tawaf.
- (iii) In the case of child-birth, menstruation or bleeding they are not to perform even the Tawaf-e-Ziyarah which is otherwise binding on both males and females. They can wait and perform it when fit and clean.
- (iv) Similarly, a female pilgrim is exempted from Tawaf-e-Wadaa in case of delivery, menses and bleeding. A Nafl Tawaf can substitute Tawaf-e-Wadaa.

(4) Relaxations in Saay

Special relaxations in Saay for women are as follows:

- (i) Women may not climb the Safa or the Marwah in case of rush, fatigue, weakness, etc;
- (ii) They are exempted from Saay in the afore-mentioned physical conditions;
- (iii) They are exempted from running in between the Meelain Akhdarain ("the Two Green Pillars");
- (iv) They are to recite the prescribed duas of the seven Saay walks in low voice.

(5) Short Hair Cut

Special regulations about hair cut, applicable to women at all prescribed stages of Hajj and Umrah, are as follows:

- (i) Complete head-shave, known as Halq, is forbidden for ladies at all stages of Hajj and Umrah;
- (ii) They are to cut only a small portion of their hair, about one inch in length, which is known as Qasr.

(6) Rami Through Substitute

In case a woman feels any difficulty in reaching the Jamrahs or throwing the pebbles there owing to crowd, sickness, fatigue, old age, etc. she may undertake the Rami through a proper substitute.

(7) Animal Sacrifice

If a female pilgrim is physically unable to bear the strain of performing the prescribed animal sacrifice or there is rush at Manhar, the sacrificial place at Mina, she is allowed the concession of undertaking it through a proper substitute.

Excepting the above-mentioned special concessional provisions for the female pilgrims all other rules and regulations governing Hajj and Umrah are equally applicable to both the sexes.

5

CHAPTER

Children at Hajj and Umrah

Hajj and Umrah are not compulsory for immature persons of all ages. Young boys and girls are thus exempted from the performance of Hajj and Umrah. Otherwise too in view of the unprecedented rush at Hajj it is not advisable for parents proceeding for Hajj or Umrah to accompany their children.

Parental Motives and Compulsions

The motives and compulsions of parents taking their children to Hajj or Umrah are multifarious. Some of the most com-

mon considerations weighing on their minds are briefly highlighted below:

- (1) *No Harm, No Burden:* Well-to-do parents feel that there is no harm to take the children to Hajj or Umrah. They can bear their expenses without undue burden on their financial resources.
- (2) *Impact of Early Exposure:* Some thoughtful parents believe that their children should be exposed to the blisses and blessings of Hajj as early as possible. They think that children are thus inspired by a real desire to perform it on maturity later on.
- (3) *Compulsions of Care and Custody:* Many parents find it difficult to leave their children in proper care and custody during their impending absence abroad for Hajj or Umrah.
- (4) *Children's Own Insistence:* In some homes the parent-child emotional ties are so strong and children's insistence to accompany the

parents so persistent that the parents find it hard to leave the children behind while proceeding to the Holy Land.

Whatever the case the Hajj of all such children will be counted as Nafli Hajj. They will have to perform a proper Hajj independently on maturity and self-sufficiency in later years.

Children Performing Hajj Ceremonies

For concerned parents and even for interested observers the sight of children at various theatres of Hajj and Umrah evokes mixed feelings. Children's participation in Hajj ceremonies usually assumes such shapes and forms:

- (1) *Infants in Parental Custody:* During Hajj and Umrah infants, babies and young children remain riding in the arms, shoulders and backs of their fathers, mothers, accompanying elders, brothers or sisters during the various Hajj processes and ceremonies. Children often enjoy all that going on around them.

- (2) *Partial Participation by Boys and Girls:* As far as possible older boys and girls may, and many of them actually do, observe the Ekhram instructions as prescribed for the adults, recite Talbiyah and endeavour to follow their parents performing various Hajj rites and rituals.
- (3) *Exemption From Damm:* Children may often violate or omit any of the prescribed rules or rites of the Hajj or Umrah due to their mental and intellectual immaturity or physical limitations. A mistake or error in the performance of a Hajj Rukn is technically known as Jinayat. The compensatory penalty for a Jinayat for adults is Damm (animal sacrifice), Sadaqah, etc. But in case of children no Damm or liability whatsoever revolves on them or their accompanying parents or elders for such lapses, errors and omissions.
- (4) *Early Elementary Training:* Ummost

care should be taken that the accompanying children are helped to understand the meaning and purpose of Hajj and Umrah and the significance of the processes and procedures involved therein. They should be given some elementary training to observe the basic Hajj and Umrah procedures correctly as far as possible. Such an early exposure and elementary training will help them immensely in acquiring fuller grasp over various dimensions of Hajj and Umrah in later years. It is bound to make it easier for them to apply the Hajj spirit practically in their everyday thought and behaviour.

Children's Joys in Hajj and Umrah

Apart from their spiritual, moral, cultural and social blisses and blessings the Hajj and Umrah ceremonies are intrinsically interesting. They do fascinate the children as well. It has been observed that the Hajj and Umrah provide a chain

of multifarious pleasures and amusements for young children. Some such pleasures, enjoyed by almost all the children accompanying their pilgrim parents, are briefly described below:

- (1) *Thrills of Travel and Transit:* Whether the Hajj and Umrah involve travel by road, sea or air, the children always enjoy the thrills of travel and transit to the maximum.
- (2) *Pleasant Sight-Seeing:* Seeing new cities and novel places is a source of immense joy for children. Sight of new streets and shops, parks and gardens, mountains and meadows fetches them real joy and pleasure.
- (3) *Shopping Pleasures:* Leisure time shopping by parents and elders during Hajj and Umrah is specially enjoyed by children also. Buying toys, toffees, clothes and the like yields them a unique joy and excitement.
- (4) *Meeting Children From Foreign Lands:* Children enjoy meeting and

mixing up with children from other countries of the world. Parents should also take particular care to encourage and enhance such international contacts among children during their stay in the Holy Land. Such inter-racial mingling promotes pan-Islamism and healthier socio-cultural outlooks and attitudes. It kills all possible germs of narrow territorial nationalism, regionalism, sectarianism and all other allied diseases plaguing the contemporary humanity.

Some Risks and Dangers

At the same time, however, the situation is also beset with possibilities of risks and dangers. Some such possible hazards to child life during Hajj and Umrah days are:

- (1) *Dangers of Rush and Crowds:* Exposing young children to the risks and hazards of unusually big crowds may not sound a safe

practice. It may entail such serious perils and mishaps as: traffic accidents, grievous involvement in stampedes, infectious diseases, loss of bearing and going astray, etc.

- (2) *Inconvenience of Change and Mobility:* The changed environment and the continuous wheel of mobility during Hajj and Umrah days may also have adverse impact on children. It may tax over much the physical and mental stamina of young children.

Gist of Advice About Children

The gist of the resultant advice from the present author, therefore, appears somewhat clearer. One should avoid, as far as possible, taking young children while proceeding for Hajj or Umrah. It is much more essential especially during the Hajj season which involves a relatively longer stay more rush and far more strenuous schedules than the Umrah.

In case, however, the children are to accompany their pilgrim parents as of a

virtual necessity then maximum care and precaution is imperative for their health and happiness, safety and security. Parents should also exercise utmost insight and resolute effort to see that the children accompanying them enjoy and learn the playway method throughout the period of their stay abroad for Hajj or Umrah.



Hajjis on Move From Mina to Arafat



Hajj Through A Substitute Pilgrim (HAJJ-E-BADAL)

Performing Hajj through another person is known as Hajj-e-Badal (حج بدل). In such a Hajj all expenses are borne by the sender. In all such cases the Hajj is normally incumbent upon the sender but he is unable to perform it on grounds of some valid excuse or disability like illness, handicap, etc.

Hajj-e-Badal is allowed to all such men and women as fulfil the requisite conditions. There are certain conditions which are to be fulfilled by the sender and

certain others to be fulfilled by the selected substitute.

Conditions Binding on the Sender

The following conditions are to be fulfilled by the sender while entering into negotiations and arrangements for the Hajj-e-Badal proposed to be performed on his behalf:-

- (1) *Binding Requirements:* The sender must ensure that the Hajj is binding on him as a normal obligation under the Islamic law.
- (2) *Permanent Disability:* The sender must be suffering from some permanent disability, rendering him unfit for proper performance of Hajj, e.g., old age, blindness, paralysis, fatal disease, etc.
- (3) *Prior Unfitness:* The condition rendering the sender unfit, and thereby justifying the Hajj-e-Badal, should have occurred before the relevant negotiations and arrangements for it. Anticipating the disabling cause and deputing some

one for the Hajj-e-Badal, before the actual onset of the disability, will nullify the Hajj-e-Badal.

- (4) *Personal Request or Will:* The sender must make a personal request to the substitute selected for Hajj-e-Badal. A will to that effect will also do.
- (5) *Hajj-e-Badal for Parents:* An heir can perform the Hajj-e-Badal for his parents with or without their prior will to that effect.
- (6) *Expenses by the Sender:* All the expenses of the Hajj-e-Badal, from beginning to end, are to be borne by the sender.

Conditions for the Substitute

Similarly the person deputed to perform the Hajj-e-Badal must fulfil the following conditions:

- (1) *A Muslim:* The selected substitute must be a Muslim.
- (2) *Fulfilment of All Conditions:* He must be mentally and physically healthy and fulfil all other condi-

tions worthy of a person entrusted with the responsibilities of performing the sacred functions of an important pillar of Islam like the Hajj.

- (3) *Intention for the Sender:* After putting on the Ehram the substitute pilgrim must pronounce the intention (Niyyah) on behalf of the sender.
- (4) *Change of the Substitute:* Only that person is authorized to perform the Hajj-e-Badal who has actually been nominated by the sender. A person other than the original substitute can only perform the Hajj-e-Badal if the sender has permitted him the transfer of Hajj responsibilities.
- (5) *Choice of the Kind of Hajj:* The substitute shall have to perform exactly that kind of the Hajj —Ifrad or Qiran or Tamattu, as the sender desires. The substitute cannot alter the kind of Hajj as originally desired by the sender.

- (6) *The Starting Point:* The Hajj journey is to start from sender's residence. In case the expenses of the Hajj-e-Badal are met out of the one-third portion of the deceased person's property then any convenient starting point would do, subject to the extent of the funds available for this sacred purpose.
- (7) *Validity of the Hajj-e-Badal:* The substitute should observe all the rules and regulations prescribed for the Hajj to avoid rendering it null and void in any respect.
- (8) *No Simultaneous Hajj:* The substitute cannot undertake simultaneous performance of another independent Hajj of his own the same year in which he has been entrusted the duties of a Hajj-e-Badal by the sender.
- (9) *Personal Umrah Allowed:* However, the substitute is allowed an Umrah of his own at his own expenses only after he has duly performed the Hajj-e-Badal on sender's behalf.

- (10) *Kaffarah for Jinayah*: During the performance of Hajj-e-Badal if the substitute commits any Jinayah (forbidden act) all expenses incurred on their Kaffarah (recompense, atonement) shall have to be borne by him.
- (11) *Prior Performance of Own Hajj*: Should the selected substitute have performed his own Hajj prior to accepting the role of performing the Hajj-e-Badal for the sender? There is a difference of opinion over this issue: (a) The Hanafites hold that the prior performance of his own Hajj by the substitute nominated for the Hajj-e-Badal is not essential. (b) The Ahl-e-Hadith, on the contrary, take the view that the selected substitute must have performed his own Hajj before proceeding for the sender's Hajj-e-Badal.

Violation of any one of these conditions either by the sender or the substitute, is liable to render a Hajj-e-Badal null and

void. Needless to emphasize that all other rules and regulations prescribed for the five-days standardised Hajj ceremonies are uniformly applicable to Hajj-e-Badal as well.



Female Pilgrims in Their Ihrams

7

CHAPTER

Memorable Visit to Madinah Munawwarah

Next only to Makkah Mukarramah in eminence the holy city of Madinah Munawwarah stands majestic about 277 miles north of Makkah. It is linked with road and air routes with all the major cities and ports of Saudi Arabia. From Makkah the road journey takes about 7 or 8 hours. The great city enjoys a unique name and fame in the history of civilization and culture. When Holy Prophet's (pbuh) desperate opponents made peaceful living exceedingly hazardous for him at Makkah he

migrated to this city under Divine instructions.

Impossible to Restrain Visiting

Although it is not mandatory for a pilgrim to pay a visit to Madinah Munawwarah the unique excellence and unusual graces of the blessed place serves as a magnetic pull for all the pilgrims. It is simply impossible to restrain visiting the charming land of a great beloved (pbuh).

It is better to visit Madinah after the Hajj or Umrah. However, the choice of time is discretionary and one may as well enjoy the visit even before freeing from the rites and rituals of Hajj at Makkah. Much would, however, depend upon the transit schedules that the Muallim, the group leader or the independent visitor outlines, taking into consideration the availability of transport, accommodation, etc.

The Holy Prophet's Mosque

The Masjid an-Nabi occupies the next place after the Holy Kaabah in the

religion and culture of Islam. This all-too-fascinating place is the main attraction in the entire trip to the Holy Land.

The history of the construction of the great mosque is very interesting. All arrangements for the acquisition of land and designing the layout were made by the Holy Prophet (pbuh) himself. He actually participated in person like a labourer throughout the process of construction.

The present expanded area of the great mosque stretches to 98,500 square metres on the ground floor with an additional space of 67,000 sq. metres on the first floor. In normal conditions about 6,50,000 persons can offer prayers at a time quite conveniently. But during Hajj and Ramadan al-Mubarak the figure could as well go upto 10,00,000.

Apart from its historic and religious eminence the great mosque is one of the most charming buildings on the face of earth. Its socio-cultural and spiritual eminence is simply infinite. In fact every inch of the sacred place seems to bear

the impress of the Holy Prophet (pbuh). Whichever corner one may choose to move, sit or pray, the soothing aroma of Holy Prophet's (pbuh) revitalizing fragrance never fails to refresh and to reinvigorate. This freshening fragrance is the moving spirit permeating the entire mosque campus and, in fact, the entire city of Madinah.

Protocols Before and After Entry

It may be remembered that certain basic precautions and protocols have to be observed before and after entering into the great mosque.

It is advisable to give some alms (sadaqah) before the entry. The entire physical and mental attitude of the visitor must be characterized by extreme humility. Pronouncing dhuruds while entering, preferably through the Bab-e-Jibrail, is exceedingly desirable. The following dua may be recited on entry:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ اٰلِ

سَيِّدِنَا مُحَمَّدٍ اَللّٰهُمَّ اعْظِمْنِيْ ذِكْرِيْ وَافْتَحْ
لِيْ اَبْوَابَ رَحْمَتِكَ اَللّٰهُمَّ اجْعَلْنِيْ الْيَوْمَ مِنْ
اَوْجِهٍ مَنْ تَوَجَّهَ اِلَيْكَ وَاَقْرَبَ مَنْ لَقِيَكَ
اِلَيْكَ وَاَنْجَحَ مَنْ دَعَاكَ وَابْتَغَى مَرْضَاتِكَ ط

Translation: "In the Name of Allah, the Most Merciful, the Most Compassionate,

O Allah, send salutations on our leader, Hadrat Muhammad and on the offsprings of our leader, Hadrat Muhammad. O Allah, pardon my sins and open the doors of Your mercy on me. O Allah, make this day for me the most attentive to You and closest to You of all those who have attained nearness to You. Make me the most rewarded one of Your pleasure and the most successful of those who called for You and sought Your pleasure."

Going Round the Great Mosque

Going round the Prophet's Mosque campus is a unique honour and an indescribable pleasure a visitor may ever enjoy. Thus goes a Prophet's Tradition: "A prayer offered in my mosque carries a thousand-fold greater reward than a prayer offered elsewhere, except in the Masjid al-Haram."

Each nook and corner of this great fountain of civilization and culture is marked with inspiring imprints of human history. However, one may never miss at least the following of the relatively more significant sections of the lovely place:

- (1) *Holy Prophet's Mausoleum:* The mosque also houses the Prophet's Mausoleum. Buried close to him also lie eminent personalities like Hadrat Abu Bakr Siddique and Hadrat Umar Farooq. The Gumbad-e-Khidra ("the Green Dome"), adorning the upper of the Mausoleum, generates a unique awe and inspiration. Even a casual look at the famous dome bestows infinite

solace and satisfaction to a keen visitor.

It is simply blissful to pay a visit to the Mausoleum of a great beloved (pbuh). A Prophetic Tradition states thus:

مَنْ زَارَنِي بَعْدَ مَمَاتِي فَكَأَنَّمَا زَارَنِي فِي حَيَاتِي

Translation: "Whoever visits me (i.e. my grave) after my death, visits me, as if, during my lifetime."

Yet another Tradition quoted in Baihaqi's collection runs thus: "The person who performs Hajj and then visits my tomb, will be regarded as though he had seen me in my worldly life."

Quite a few other Traditions also highlight the great significance of visiting the Mausoleum. In fact, in view of the crystal clear directives of the Holy Prophet (pbuh) on the subject it is obvious that visiting the Mausoleum is obligatory for every Muslim coming to the great city of Madinah.

Enjoying the honour of standing before

the Mausoleum and reciting dhuruds and duas there is indeed a real and rare privilege. Care should, however, be taken to avoid bursting into any emotional hue and cry. A visitor must never forget the fact that he is right in the presence of the greatest benefactor of mankind ever born on the face of earth.

(2) "*The Garden of the Paradise*". The place in between the Mausoleum and his Pulpit is known as Riad ul-Jannah ("The Garden of the Paradise"). The Holy Prophet's (pbuh) Musalla, where he stood to lead the prayers, is also located here. A Tradition, cited by both Muslim and Bukhari, states: "The space between my living quarters and my pulpit consists of a garden from the gardens of Paradise." The charming marble pillars of the Riad ul-Jannah look exceptionally graceful.

If a visitor gets the opportunity of offering a prayer in front of the Musalla his prostrating forehead falls on the place

where Holy Prophet's (pbuh) lovely feet once rested while leading the prayers. What a unique honour one could ever dream of!

(3) *The Suffah Platform:* The Suffah is yet another famous spot of the Prophet's Mosque. In Holy Prophet's (pbuh) times it used to be a simple platform used as a meeting place by a group of pious and scholarly persons. They were known as Ashab as-Suffah ("the Companions of the Suffah"). They were imbued with a life-long ambition and mission for tableegh. They were scholars of exceptional calibre. Almost all of them were financially destitute. The Holy Prophet (pbuh) used to look after and train them in person.

In its present shape the Suffah is a slightly raised space, 40 x 40 feet in area. It is surrounded by a two feet high brass fence. It is always packed to capacity with visitors engrossed in prayers and Tilawat-e-Quran. If a visitor gets a chance to enjoy

sitting somewhere on the Suffah, praying or reciting the Holy Quran there, it would indeed be a rare pleasure to remember for ever.

The Saudi Government have now started arrangements for the supply of the Zam Zam water even in the Prophet's Mosque. A visitor may, therefore, add further to his enjoyments by gulping as much of the holy water as he likes even at Madinah Munawwarah.

The Forty Prayers

One of the most pleasant and the most significant duties that a pilgrim performs in the Prophet's Mosque is offering the obligatory prayers in general and the forty consecutive prayers in particular.

These forty consecutive prayers carry special credit. In his famous Hadith collection, Musnad, Imam Ahmad quotes a Tradition on the authority of Hadrat Anas that the Holy Prophet (pbuh) said: "The person offering 40 prayers consecutively in my mosque, without missing a single prayer in between, will secure

immunity from Hell-Fire and other chastisements and also from hypocrisy." As stated earlier one prayer offered at the Holy Prophet's Mosque carries a thousand-fold greater reward than a prayer offered elsewhere. This means that the forty consecutive prayers at Prophet's Mosque would fetch a reward of 40,000 prayers.

Madinah's Other Historic Places

Like Makkah Mukarramah the Holy Prophet's City is also adored with a large number of historic spots and sites. Some such famed mosques are: Masjid-e-Quba, Masjid-e-Qiblatain, Masjid-e-Jumuah, Masjid-e-Ghamamah, Masjid-e-Abu Bakr Siddique, Masjid-e-Umar Farooq, Masjid-e-Ali, etc. The renowned cemetery, with graves of a large number of famed figures of Islamic history, is also located in this great city. A visitor may as well like to see the historic spots of the Holy Ghazwals around Madinah like Uhud, Khandaq, etc. Details of some of these famous historic places of Madinah are

given below:

- (1) *Where Two Rakaats Equal An Umrah:* Offering a two-rakaat Nafil prayer at Masjid-e-Quba carries a reward equal to an Umrah. This fact has been inscribed in bold Arabic over the Mehrab of this great historic mosque.
- (2) *Where the Qibla Was Changed:* Similarly the Masjid-e-Qiblatain ("the Mosque of Two Qiblas") carries a unique historic significance. It was here in 2 A.H. that the Divine instructions were revealed to the Holy Prophet (pbuh) to change the prayer-direction from Bait al-Maqdas in Jerusalem to Holy Kaabah in Makkah Mukarramah. It was Zuhri time and the Holy Prophet, who was leading the prayer, and his followers had just finished the first two rakaats. All of them complied with the Divine instructions straightaway. They turned their faces towards the Holy Kaabah

from the third rakaat onwards. A prayer in this famed mosque refreshes the memories of that unique historic event.

- (3) *Cost of Holy Prophet's Disobedience:* At a distance of about four miles to the north of Madinah Munawwarah stands the famous mountain, Jabal-e-Uhad. It was on the spacious sides and slopes of this great mountain that the historic Battle of Uhad was fought between the Muslims and the invading infidels of Makkah. The Holy Prophet (pbuh), who led the Muslim camp, had posted a unit of 50 archers on a strategic mound of this historic war theatre. They were given the clear-cut instructions not to leave their post at any cost. But just as the Muslims were emerging victorious the archers left the mound, joined the scramble for spoils and started chasing the fleeing enemy in defiance of the Holy Prophet's (pbuh) standing

instructions. The bitter cost of their disobedience to a Prophetic order was a great loss and defeat for the Muslims. A brief visit to the Uhad Mountain reflashs that sad and sanguine chapter of early Islamic history.

- (4) *A Silent City of the Living Dead:* Towards the east of the Prophet's Mosque is situated the historic graveyard known as Jannat al-Baqee. Quite a number of Prophet's Companions, Ummahat al-Mummineen, Prophet's sons and daughters, Hadrat Fatimah az-Zahra, Imam Hasan, Hadrat Abbas and several other eminents lie here in eternal sleep. They may look like dead. But all of them have attained immortality by virtue of their inspiring lives and meritorious deeds. At Baqee one may recite the following dua:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْبَقِيعِ يَا أَهْلَ الْجَنَابِ

الرَّفِيعِ أَنْتُمْ السَّابِقُونَ وَنَحْنُ الْتَّالِيُونَ
بِكُمْ لِحَقِّقُونَ أَبْشُرُوا بِأَنَّ السَّاعَةَ آتِيَةٌ لَا
نُكَذِّبُ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ
أَنْتُمْ اللَّهُ تَعَالَى وَشَرَفَكُمْ اللَّهُ تَعَالَى بِقَوْلِ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ
لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Translation: "O people of Baqee, O people of the exalted status, peace be upon you! You have gone ahead of us. God-willing we are soon to join you. Receive the happy tidings that there is no doubt in the fact that the Hour is about to come and that Allah will resurrect all those who are in graves. May Allah befriend you and distinguish you with this saying: "I bear witness that there is no god but

Allah, the One. There is no partner to Him. I (also) bear witness that Hadrat Muhammad is His slave and Messenger."

Miscellaneous Pursuits During the Memorable Stay

Throughout a pilgrim's stay at Madinah Mu'awwarah he should remain engrossed in maximum possible spiritually - evolving pursuits. Apart from regular offering of the obligatory prayers with the congregation at the Prophet's Mosque some other desirable pursuits could be categorized as follows:

- (1) *Tahajjud Prayer:* Salat at-Tahajjud ("the Midnight Prayer") in the Prophet's Mosque yields immense pleasure and satisfaction.
- (2) *Etikaf in the Mosque:* Engaging in Etikaf (sitting and engaging in Tilawat, Zikr, etc.) right in the premises of the great mosque is yet another blissful pursuit.
- (3) *Tilawat-e-Quran:* Reciting the Holy Quran in the Prophet's Mosque

bestows rare solace and satisfaction which is next only to Tilawat in the Masjid al-Haram.

- (4) *Daruds and Duas:* Sending daruds on the Holy Prophet (pbuh) right in his presence and in his mosque is yet another unusual privilege which a visiting pilgrim should never miss. Similarly adequate time must also be apportioned for the Masnun and other duas.
- (5) *Sacred Sight-Seeing:* Spending some spare time in seeing the ziyarahs while at Madinah is equally satisfying and enlightening. If a pilgrim is equipped with a camera he may as well snap pictures at such sacred sites and spots where photography is not prohibited.
- (6) *Shopping Pleasure:* Another activity of a different hue during the leisure hours is enjoying light shopping. A pilgrim may shop freely subject to the limitations of his purse. Purchasing the desired quantity of

Madinah dates, Tasbeehs, Musallas, Quran Cassettes and the like sounds advisable.

The Painful Farewell Moments

After enjoying all those fast-moving moments of blisses and blessings of a brief stay in Madinah Munawwarah the time to depart arrives at last. That painful moment yields a severe emotional trauma the like of which one has never experienced before.

The resultant dejection and despair are simply awful. The impact of the tightening depression can be considerably offset if one avoids leaving the Prophet's City abruptly. A visitor should make a careful psychological planning about his last visit to the Masjid an-Nabi. After finally casting hurried glances at various parts of the charming mosque one may stand humbly before the Mausoleum once again for a farewell Salam. Some such duas like the following may be recited at this critical stage:

الْوَدَاعُ يَا رَسُولَ اللَّهِ، الْفِدَايُ يَا نَبِيَّ اللَّهِ،
 الْأَمَانُ يَا حَبِيبَ اللَّهِ لَا جَعَلَهُ اللَّهُ تَعَالَى
 أَخِذَ الْعَهْدِ لَكَ مِنْكَ وَلَا مِنْ زِيَارَتِكَ وَلَا مِنْ
 الْوُقُوفِ بَيْنَ يَدَيْكَ إِلَّا وَمِنْ خَيْرٍ وَعَافِيَةٍ
 وَصَحَّةٍ وَسَلَامٍ إِنْ عِشْتُ إِنْ شَاءَ اللَّهُ
 تَعَالَى جَنَّتُكَ وَأَمْتُتُ فَأَوْدَعْتُ عِنْدَكَ شَهَادَتِي
 وَأَمَانَتِي وَعَهْدِي وَمِيثَاقِي مِنْ يَوْمِنَا هَذَا
 إِلَى يَوْمِ الْقِيَامَةِ وَهِيَ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا
 اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
 عَبْدُهُ وَرَسُولُهُ، سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ
 عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ
 لِلَّهِ رَبِّ الْعَالَمِينَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ مَنْ زَارَ قَبْرِي وَجَبَّتْ لَهُ شَفَاعَتِي
 وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ زَارَنِي
 بَعْدَ مَمَاتِي فَكَأَنَّمَا زَارَنِي فِي حَيَاتِي ط

Translation: "Farewell, O Messenger of Allah, Goodbye O Prophet of Allah! O beloved of Allah, may Allah not make this visit to you the last one; either (in the form of) seeing yourself, or visiting you, or standing before you. May goodness, well-being, health and security prevail always. If I live I will come to you (again), God-willing. If I die, then I keep in security with you my testimony, my trust, my promise and my pledge from this day of ours to the Resurrection Day. It is the testimony that there is no god but the One Allah and I bear witness that Hadrat Muhammad is His servant and His Messenger. Glory be to your Mighty Lord Who (is free from) what (the infidels) ascribe (to Him). Peace

be upon the Messengers. All praise is due to Allah, the Lord of the universe. The Messenger of Allah, peace and salutations of Allah be upon him, has said: "He who visits my grave, my intercession becomes compulsory for him." The Prophet, peace and salutations of Allah be upon him, (also) said: "Whosoever visits me (i.e. my grave) after my death, it is as if he visited me during my lifetime."

If a visitor is not able to memorize this dua he may keep this book open before him and read it out, either the original Arabic or the English translation. Alternately any dua in any language would serve the same purpose.

An Integral Aspect of the Hajj Spirit

Needless to assure the departing visitor that such and similar other farewell duas at such critical junctures do work wonders. They do lessen the pains and pangs of the overpowering depression. They do enable one to

overcome the terribly saddening mood while departing from a cherished place where everyone yearns to stay for the whole of his life.

At the same time no visitor can afford to forget without perils that the most vital factor in these honours and privileges, enjoyments and pleasures also entail a corresponding obligation. The most befitting and the truly Islamic mode of justifying the unique honours and pleasures of visiting the Holy Prophet's Mosque entails a great responsibility. A visitor must return home after the pleasant and enlightening stay in order to implement the meaning and purpose of that unforgettable experience in concrete life. The spirit of the great visit demands a resolute involvement in all such constructive and creative pursuits as have been commanded by our beloved Prophet (pbuh). Preaching and practising the Holy Prophet's (pbuh) teachings should assume the shape of an integral aspect of the Hajj Spirit with every true Muslim. That alone is the only reliable

panacea for all the ills and evils plaguing our life and economy in the contemporary times.



The Arafah Plain — Trees Planted With Pakistan's Cooperation Are Seen Coming Up in the Background



The Ziyarats

SACRED SIGHT-SEEING IN MAKKAH AND MADINAH

A pleasant pastime in leisure hours during Hajj and Umrah is sight-seeing. Makkah Mukarramah and Madinah Munawwarah are profusely dotted with a large number of famed historic spots and sites. The Arabic word for all such famous site is Ziyarah, a visiting place. The Ziyarahs are vivid and moving reminders of many a cherished chapter of Islamic history. A pilgrim may make selective visits to these Ziyarahs during his stay.

FAMOUS HISTORIC PLACES IN MAKKAH

Some of the renowned historic places situated in and around Makkah Mukarramah are briefly highlighted below under the following four heads:-

- (1) The Historic Houses,
- (2) The Momentous Mosques,
- (3) The Epoch-Making Mountains and Caves, and
- (4) The Great Graveyard.

The Historic Houses

Of a large number of the historic houses the four more prominent ones are:

- (i) *Maulad an-Nabi*: Maulad an-Nabi means "the Birth Place of the Holy Prophet (pbuh)". This historic house is situated in Suq al-Lail near the Holy Kaabah. It now houses a magnificent library.
- (ii) *Bait-e-Khadijah*: The house of Hadrat Khadijah Kubra is located in Fatimah az-Zahra Street. The Holy Prophet (pbuh) resided in this

- house till his migration to Madinah.
- (iii) *Bait-e-Abu Bakr as-Siddique*: The famous house of Hadrat Abu Bakr Siddique is situated in Ziqaq-e-Sawwaghin. It was here that Hadrat Uthman, Hadrat Talha and Hadrat Zubair embraced Islam.
- (iv) *Dar-e-Arqam*: It is situated adjacent to Safa. A mosque has now been built on this historic house of Hadrat Arqam Makhdumi. The famous house served as a meeting, training and preaching centre of the early Muslims. Hadrat Hamza and Hadrat Umar entered into the folds of Islam here.

The Momentous Mosques

Some of Makkah's most famed mosques are identified below in brief:

- (i) *Masjid-e-Namrah*: This famous mosque is said to have been built by Prophet Ibrahim (pbuh). It is located inside the Arafah Plain. On the 9th Dhul-Hijjah, the second day of Hajj, the combined Zuhri and

Asr prayers are offered in this historic mosque.

- (ii) *Masjid-e-Ayeshah*: This great mosque serves as a Miqat for the pilgrims and the Makkans.
- (iii) *Masjid-e-Tuwai*: The Holy Prophet (pbuh) once stayed here when he performed Umrah.
- (iv) *Masjid-e-Jinn*: This mosque is situated in Suq-e-Maula. It was here that a group of jinn listened to the Holy Prophet (pbuh) reciting the Holy Quran and embraced Islam.
- (v) *Masjid-e-Bilal*: The famed Masjid-e-Bilal stands on the top of Abu Qubais Hill.

The Epoch-Making Mountains and Caves

Listed below are some of the history-making mountains and caves. They would evoke keen interest of not only the students of Islamic history but also of surveyors of mountains and caves:

- (i) *Jabal an-Noor and Hira Cave*: Also known as Jabal-e-Hira this epoch-making mountain is situated about

three miles from the Makkah city. The renowned Cave Hira, where the Holy Prophet (pbuh) received the first revelation (Surah Alaq), is situated a little below the top of this historic mountain.

- (ii) *Jabal ath-Thaur and Thaur Cave*: This famed mountain is situated about 7 miles from Makkah Mukarramah.

In the famous cave of this rugged mountain the Holy Prophet (pbuh) took refuge for 3 days, along with Hadrat Abu Bakr Siddique, "the Companion of the Cave", during the great migration to Madinah.

- (iii) *Jabal ar-Rahmah*: This famous mountain stands towering the Arafah Plain. It is on this history-making mountain that the Holy Prophet (pbuh) delivered his last sermon during the last Hajj. That historic sermon is rated as the best-suited charter of civilization and culture for entire humanity.

The Great Graveyard

Jannat al-Muallaa, also known as Maqbarah al-Muallaa, is the ancient cemetery of Makkah Mukarramah. It houses a number of graves of the famed celebrities of the early Islamic period.

RENOWNED HISTORIC SITES AT MADINAH

Some of the renowned historic places of Madinah Munawwarah are now listed below under the following categories:-

- (1) The Renowned Mosques,
- (2) The Famous Wells,
- (3) The Famed Mountain, and
- (4) The Historic Cemetery.

The Renowned Mosques

Some of the famous historic mosques of Madinah Munawwarah are:

- (i) *Masjid-e-Quba*: This mosque is situated south-east of Madinah. It is the first mosque of Islam in the construction of which the Holy Prophet (pbuh) worked as an

ordinary labourer. After the three great mosques, viz. Masjid al-Haram, the Masjid an-Nabi and the Masjid al-Aqsa, this mosque ranks fourth in the order of eminence in the entire spectrum of world-famed mosques. Offering two-rakaat Nafl prayer in this historic mosque equals to an Umrah in thawab. The Holy Quran refers to it as "the mosque founded on piety" (9 : 108).

- (ii) *Masjid Qiblatain*: It is a famed mosque situated on a hill-top north-west of Madinah. The mosque contains two Mehrabs, one facing Bait al-Maqdas (Jerusalem) and the other facing Holy Kaabah (Makkah). That explains its name which means "a mosque with two Qiblas". It was in this historic mosque in 2 A.H. when the Holy Prophet (pbuh) was leading the Zuhr prayer that the Divine directive for change of Qibla from Jerusalem to Makkah was received all of a sudden. The Holy Prophet

(pbuh) and his followers, who had just completed two out of the four fard rakaats, immediately changed their direction towards the new Qibla in the third rakaat.

- (iii) *Masjid-e-Jumuah*: While on his way to Madinah during the migration the Holy Prophet (pbuh) led the first ever Jumuah (Friday) congregational prayer here, delivering the first Khutbah of Islam.
- (iv) *Masjid-e-Ghamamah*: Also known as Masjid-e-Musalla, it is located near Masjid an-Nabi. The Holy Prophet (pbuh) used to lead the Eid congregational prayers here. Presently punishments are awarded to convicts in the compound in front of this mosque.

The Famous Wells

Beir is an Arabic word, meaning 'well'. Mentioned below are some wells of Madinah which carry historic reputation:

- (i) *Beir-e-Roma*: This well is situated towards the north-west of Masjid-

e-Qiblatain. On Holy Prophet's (pbuh) wish Hadrat Uthman purchased it for 20,000 Dirhams from its miserly Jew owner and dedicated it for free use by everyone.

- (ii) *Beir-e-Aris*: This well used to be known for its sweet and clear water. The Holy Prophet (pbuh) once relaxed around it in the company of his close Companion, Hadrat Abu Bakr Siddique.
- (iii) *Beir-e-Aehn*: The well is situated east of Masjid-e-Quba. The Holy Prophet (pbuh) once performed wudu here.
- (iv) *Beir-e-Bussa*: It is located near the Baqee graveyard. The Holy Prophet (pbuh) once washed his hands here.

The Famed Mountain

About three miles north-east of Madinah stands majestic the famous mountain of Uhad. The Holy Prophet (pbuh) once said: "Uhad loves us and we

love Uhad". The second historic battle of Islam was fought on the fields of Uhad in 3 A.H. Holy Prophet's (pbuh) uncle, Hadrat Hamza and all other martyrs of Uhad lie buried in their graves here.

The Historic Cemetery

The historic graveyard of Madinah lies east of Masjid an-Nabi. It is known as Jannat al-Baqee. Graves of a large number of the most celebrated figures of Islamic history are situated in this famed cemetery.

A Vivid Reflash of Early History

These are just some of the most famed historic sites and spots of Makkah Mukarramah and Madinah Munawwarah. A visitor must never fail to enjoy the pleasant honour of seeing them. They have played a unique role in the early history of Islam. In fact, even a brief visit to these and other renowned sites and spots reflashs so vividly many a thrilling and enlightening moments of early Islamic history.

PART TWO

Everyday Arabic and Special Terms

In order to make the Hajj and Umrah expedition more accurate, more easy and more pleasant, it is desirable to have some working familiarity with general elementary Arabic. Far more important to know also is precise meaning and purpose of the special words and technical terms commonly used with reference to various Hajj and Umrah processes and procedures, rules and regulations, sites and spots, etc.

Part Two of this book is accordingly devoted to meet this vital need of the

pilgrims in particular and the general readers in general. It consists of two brief chapters, numbers 9 and 10. The contents of these two special chapters are detailed below:

- (1) *Everyday Arabic Conversation:* Chapter 9 offers a brief introduction to some selected Arabic words and phrases commonly used in everyday life in Saudi Arabia. They are in frequent use during the Hajj and Umrah days and occasions.
- (2) *Dictionary of Hajj and Umrah:* Chapter 10 lists in one place all the important words and phrases covering all facts and phases of the Hajj and Umrah. The special terms have been alphabetically arranged and the meaning of each one explained briefly. All those proceeding for Hajj or Umrah or even the general readers keen to know the meaning and purpose of these two great institutions of Islam must know these special terms to avoid confusion and error.

Needless to say that both of these special chapters will serve as a permanent source of record and reference for all interested pilgrims. Otherwise too they are bound to serve as a useful reservoir of enlightening and accurate knowledge about Hajj and Umrah in particular and the elementary Arabic language in general. Everyone concerned is, therefore, advised to read them again and again for proper perception and correct performance of Hajj and Umrah.



Shopping Hajjis in a Makkah Street



*The Author Sitting Outside Holy Prophet's (pbuh)
Birth Place*



Everyday Arabic for All Pilgrims

Proceeding either for Hajj or Umrah to the holy land where the spoken language is Arabic necessitates a working familiarity with that great lingua franca of the Muslim world.

The Scheme of This Chapter

This chapter is intended to meet this vital need of the pilgrims in a practical and easy way. It starts with outlining some important varieties of the basic information about language and life such as: the Arabic alphabet, figures, counting,

names of the months, days, currency, etc.

This is followed by a more direct, easy and classified introduction to the working Arabic language which can prove extremely useful throughout the stay for Hajj and Umrah. This part of the present chapter has been divided further into two sections as follows:

Section A: Presents a carefully selected assortment of Arabic words, along with their English translations, used in such important sectors of everyday life as health, postal and telegraphic communications, shopping, travel and transit, etc.

Section B: Offers a selection of small and easy sentences usually used in such common sectors of daily life as the following:

- (1) general introductory chit-chats,
- (2) conversing with the postal and telecommunication staff,
- (3) talking to shopkeepers, and
- (4) negotiating with taxi-drivers, bus conductors, etc.

The visitor may keep this book with

him all the time as a source of ready reference. He may read out the relevant word or phrase to the concerned person. Even placing one's finger on the relevant word or sentence and showing it to the concerned person can work.

We now highlight all the above subjects one by one.

USEFUL INFORMATION ABOUT SAUDI ARABIA

Some basic information about the Arabic language and the Saudi life and economy are briefly given below.

The Arabic Alphabet

The Arabic Alphabet (Huruf-e-Tahajji) consisting of a total of 29 letters, is as follows:

ا ب ت ث ج ح خ
د ذ ر ز س ش ص ض
ط ظ ع غ ف ق ك ل
م ن وه ع ي

The Arabic Numbers

The Arabic numerals assume the following shapes, mostly resembling their Urdu equivalents:-

1	=	١	11	=	١١
2	=	٢	12	=	١٢
3	=	٣	13	=	١٣
4	=	٤	14	=	١٤
5	=	٥	15	=	١٥
6	=	٦	16	=	١٦
7	=	٧	17	=	١٧
8	=	٨	18	=	١٨
9	=	٩	19	=	١٩
10	=	١٠	20	=	٢٠

21	=	٢١	40	=	٤٠
22	=	٢٢	50	=	٥٠
23	=	٢٣	60	=	٦٠
24	=	٢٤	70	=	٧٠
25	=	٢٥	80	=	٨٠
26	=	٢٦	90	=	٩٠
27	=	٢٧	100	=	١٠٠
28	=	٢٨	200	=	٢٠٠
29	=	٢٩	300	=	٣٠٠
30	=	٣٠	1000	=	١٠٠٠

and so on.

The Arabic Counting

Counting is done as follows:

One	وَاحِد	Eleven	أَحَدَ عَشَرَ
Two	اِثْنَان	Twelve	اِثْنَا عَشَرَ
Three	ثَلَاثَة	Thirteen	ثَلَاثَةَ عَشَرَ
Four	أَرْبَعَة	Fourteen	أَرْبَعَةَ عَشَرَ
Five	خَمْسَة	Fifteen	خَمْسَةَ عَشَرَ
Six	سِتَّة	Sixteen	سِتَّةَ عَشَرَ
Seven	سَبْعَة	Seventeen	سَبْعَةَ عَشَرَ
Eight	ثَمَانِيَة	Eighteen	ثَمَانِيَةَ عَشَرَ
Nine	تِسْعَة	Nineteen	تِسْعَةَ عَشَرَ
Ten	عَشْرَة	Twenty	عِشْرُونَ

Thirty	ثَلَاثُونَ
Forty	أَرْبَعُونَ
Fifty	خَمْسُونَ
Sixty	سِتُّونَ
Seventy	سَبْعُونَ
Eighty	ثَمَانُونَ
Ninety	تِسْعُونَ
Hundred	مِائَة
Two Hundred	مِئَتَانِ
Three Hundred	ثَلَاثُمِائَة
Four Hundred	أَرْبَعُمِائَة
Five Hundred	خَمْسُمِائَة
Six Hundred	سِتِّمِائَة

Seven Hundred سَبْعُمِائَةٍ

Eight Hundred ثَمَانُمِائَةٍ

Nine Hundred تِسْعُمِائَةٍ

One Thousand أَلْفٌ

Two Thousand أَلْفَانِ

Three Thousand ثَلَاثَةُ آلَافٍ

Twenty Thousand عِشْرُونَ أَلْفٍ

One Lac مِائَةُ أَلْفٍ

Ten Lacs مِائُونَ

Days of the Week

Friday الْجُمُعَةُ

Saturday السَّبْتُ

Sunday الْآحَدُ

Monday الْاِثْنَيْنِ

Tuesday الْثَلَاثَاءُ

Wednesday الْارْبَعَاءُ

Thursday الْخَمِيسُ

Times of the Day

Morning الصَّبَاحُ

Noon الظُّهْرُ

Evening الْمَسَاءُ

Night اللَّيْلُ

The Islamic Months

(1) Muharram مُحَرَّمٌ

(2) Safar صَفَرٌ

(3) Rabi al-Awwal رَبِيعُ الْأَوَّلِ

(4)	Rabi uth-Thani	رَبِيعُ الثَّانِي
(5)	Jumad al-Ula	جُمَادَى الْأُولَى
(6)	Jumad al-Ukhra	جُمَادَى الْآخِرَى
(7)	Rajab	رَجَب
(8)	Shaaban	شَعْبَانَ
(9)	Ramadan	رَمَضَانَ
(10)	Shawwal	شَوَّال
(11)	Dhul-Qaadah	ذُو الْقَعْدَةِ
(12)	Dhul-Hijjah	ذُو الْحِجَّةِ

Currency and Exchange

The official name of the Saudi currency is Rial (رِيَال). There are twenty Qurash to one Rial. A currency note is known as Notah (نَوَاطَه). Currency notes of the denominations of one, two, five, ten, fifty and hundred Rials are in circulation. On each one of

these currency notes its value is printed in bold Arabic and English.

There is absolutely no problem of currency exchange in Saudi Arabia. Apart from the scheduled banks the commercial streets of all major cities are full of money-changers. One can exchange currency of any country without any difficulty.

COMMON ARABIC WORDS AND SENTENCES

Listed in the following pages are some of the important Arabic words and sentences commonly used in daily interaction, especially helpful during Hajj and Umrah days.

SECTION A

Some Important Arabic Words

These words pertain to the spheres of health and treatment, postal and telegraphic communication, travel and transit, etc.

Words About Health and Treatment:

Hospital for males (رِجَال) الْمُسْتَشْفَى، الصِّحَّة

Hospital for females (حَرِيم) //

Doctor (male) دُكْتُور

Doctor (female) دُكْتُورَة

Dental Surgeon طَبِيبُ الْأَسْنَان

Pharmacy الصِّيدْلِيَّة

Injection حَقْن

Dressing ضِمَاد

Thermometer مِقْيَاسُ الْحَرَارَةِ

Ambulance اسْعَافُ الْخَيْرَى

Words About Post and Telecommunication

Post Office مَكْتَبُ الْبُرِيدِ ، مَكْتَبُ الْبُوسْطَةِ

Post, Mail بَرِيدٌ، بُوسْطَة

Postal Stamps طَوَاعِغُ (وَاحِدٌ=طَابِعٌ)

Air Mail بَرِيدُ الْجَوِّ

Air Mail Stamps طَوَاعِغُ الطَّيَّارَةِ

Envelop ظَرْفٌ

Letter خَطٌّ

Paper وَرَقٌ

Telegram بَرَقِيَّةٌ، تَلْغِرَافٌ

Telephone هَاتِفٌ، تَلْفُونٌ

Telephone Number نِمْرَة هَاتِفٌ ، نِمْرَة تَلْفُونٌ

Words Concerning Travel and Transit

Cycle دَرَّاجَة

Motor Car سَيَّارَة

Private Car	سَيَّارَةٌ خَصَّوَصِي
Taxi	تَاكْسِيْ أُجْرَةٌ
Mini Bus	سَيَّارَةٌ صَغِيرَةٌ
Bus	سَيَّارَةٌ كَبِيرَةٌ
Ambulance	أَسْعَافُ الْخَيْرِي
Truck	نَقْل
Aeroplane	طَيَّارَةٌ، طَائِرَةٌ
Station	مَحْطَةٌ
Car/Taxi Stand	مَحْطَةٌ، مَوْقِفٌ
Airport	مَطَار
Airline	خُطُوطُ الْجَوِّيَّةِ
Driver	سَوَّاقٌ، سَوَّاک
Passport	جَوَّاز

Porter	حَمَّال
Labour Charges	أُجْرَةٌ
Way, Road	شَارِعٌ
Waiting Room	أَيَّوَانٌ تَوَقَّفٌ قَاعَةُ الْإِنْتِظَارِ
Seaport	مِينَاء
<i>Important Miscellaneous Arabic Words</i>	
Yes	نَعَمْ، أَيْوَا
No	لَا
Thank you	شُكْرًا
Goodbye	فِي أَمَانٍ اللَّهُ
This	هَذَا
That	ذَلِكَ
Go	تَمَشِّي



Come	تَعَال
Stop	قِفْ
Hotel	فُنْدُقْ، هُوتِلْ
Restaurant	مَطْعَمْ
Tea	شَاى
Coffee	قَهْوَه
Milk	حَلِيبْ
Sugar	سُكَّرْ
Bread	خُبْزْ، عِيْنَشْ
Water	مَاءْ، مَوْيَه
General Store	بِقَالَه
Here	هِنَا
There	هُنَا لِكَ



Suitcase	سَبِيْنَتَه
Ticket	تَذْكِرَه
Police Station	مَرْكَزَ الْيُولِيْسْ
Street	شَارِعْ
Town, city	مَدِيْنَه
Fan	مِرْوَحَه
Towel	مِنْشَقَه
Bed	سَرِيْرْ
White	أَبْيَضْ
Black	أَسْوَدْ
Date	تَمْرْ

SECTION B

Some Helpful Arabic Sentences

We now turn to learn some important

phrases and sentences. These are spoken frequently in everyday meetings, during telecommunications, shopping, hiring taxis, travelling, etc.

Used in Everyday Chit-Chat

Opening salutation! السَّلَامُ عَلَيْكُمْ

Welcome! أَهْلًا وَ سَهْلًا مَرَحِبًا

How are you? كَيْفَ الْأَحْوَالُ ؟ كَيْفَ خَالِكَ ؟

I am O.K. الْحَمْدُ لِلَّهِ ، أَنَا بِخَيْرٍ

Do you speak Arabic? تَكَلِّمُ عَرَبِي

I don't speak Arabic. مَا أَكَلِمُ عَرَبِي

I don't know. مَا أَعْرِفُ

Wherefrom do you come? مِنْ أَيْنَ جِئْتَ ؟

I come from Pakistan. جِئْتُ مِنْ بَاكِسْتَانِ

I have lost the way. إِنِّي نَسِيتُ الطَّرِيقَ

Guide me to the way. اهْدِنِي الطَّرِيقَ

Where are you going? أَيْنَ تَذْهَبُ ؟

I am proceeding to
Madinah Munawwarah أَهْذُبُ إِلَى الْمَدِينَةِ الْمُنَوَّرَةِ

My name is Hameed. اِسْمِي حَمِيدٌ

What is your name? اِسْمُكَ أَيْ ؟

Who is your Muallim? مَنْ مُعَلِّمُكَ ؟

Where is the office
of the Muallim? أَيْنَ مَكْتَبُ الْمُعَلِّمِ ؟

Glad to see you. أَنَا مَسْرُورٌ مِنْ لِقَائِكَ

When will you meet me? مَتَى تَقَابِلُنِي ؟

See you tomorrow! اَلْقَيْكَ غَدًا

Goodbye! فِي أَمَانٍ اللَّهُ



Sentences About Post and Telecommunications

Where is the post office, sir? *فَيْنَ الْبُوسْطَةِ، ياسيدي؟*

When does the post office open? *متى تُفْتَحُ الْبُوسْطَةُ؟*

What is the cost of stamps for air mail to Pakistan? *كم أَجْرَةُ الْكِتَابِ إِلَى بَاكِسْتَانِ بِالطَّائِرَةِ؟*

Give me postal stamps for Pakistan. *أَدِنِّي طَوَابِعَ لِلْبَاكِسْتَانِ*

Give me one Rial. *أَدِنِّي رِيَالًا وَاحِدًا*

Is it registered or unregistered? *هَذَا مُسَجَّلٌ أَمْ غَيْرُ مُسَجَّلٍ؟*

I want to make a phone call. *أَنِي أُرِيدُ أَنْ أَكَلِّمَ فِي الْتَلْفُونِ*

Where is telephone? *أَيْنَ الْتَلْفُونُ؟*



Hello, Hello! *هَيْلُوا هَيْلُوا!!*

Don't disconnect the phone. *لَا تَقْطَعْ التِّلْفُونِ*

Where is telegraph office? *فَيْنَ الْبَرْقِيَّةِ؟*

From where to send a telegram? *مِنْ فَيْنَ أَسْحَبَ الْبَرْقِيَّةِ؟*

Sentences Useful for Shopping

Where is the main market? *أَيْنَ السُّوقِ الْكَبِيرِ؟*

Where is the general store? *أَيْنَ الْبَقَالَةِ؟*

What is the price of this? *مَا الثَّمَنُ هَذَا؟ بِكُمْ هَذَا؟*

Tell the right price! *قُلْ وَاحِدًا كَلَامًا!*

Its price is
five Rials.

ثَمَنُهُ خَمْسَ رِيَالٍ

Its price is
too much.

ثَمَنُ هَذَا زِيَادٌ هَذَا غَالٍ جِدًّا

No sir, it is
very cheap.

لَا، يَا سَيِّدِي هَذَا رَخِيصٌ جِدًّا

Won't you lessen
a little?

مَا تَنْقُصُ شَيْءًا؟

What shall be
the last price?

مَا يَكُونُ بِكُمْ آخِرُ قَوْلٍ؟

This is the
last price.

هَذَا وَاحِدٌ كَلَامٌ هَذَا آخِرُ كَلَامٍ

Is there a
better one?

هَلْ خَيْرٌ لِهَذَا؟

Show me any
other one.

جِبْ لِي شَيْءًا غَيْرَ هَذَا !

Pack these
three.

لَفِّ هَذِهِ الثَّلَاثَةَ !

What is the
grand total?

كَمْ جُمْلَةُ الْحِسَابِ؟

Nineteen and a
half Rials, sir.

تِسْعَةَ عَشَرَ وَنِصْفَ رِيَالٍ

Sentences Helpful in Hiring Taxis

O driver, stop!

يَا سَوَاكِ قِفِي !

What will you charge
for Bait al-Haram?

أَيِّشَ تَأْخُذُ لِبَيْتِ الْحَرَامِ؟

How many
persons are you?

كَمْ نَفَرٍ أَنْتُمْ؟

We are five
persons.

نَحْنُ خَمْسَةَ نَفَرٍ

Where is your baggage?

فَيْنَ عَفْشُكُمْ؟

Come on, sit down.

تَعَالُ ، اجْلِسْ !

Drop here!

هَهُنَا نَزِّلْ !

Pay me my wages.

أَعْطِنِي الْأَجْرَةَ !



Unload our baggage.

نَزَلْ عَفْشُنَا

What is the name
of this place?

أَيْشَ اسْمِ هَذَا الْمَحَلِّ؟

When will you
depart from here?

مَتَى تَمْشِي مِنْ هُنَا؟

I will travel tomorrow.

أَنَا أَسَافِرُ بُكْرَةَ

Glossary of Hajj and Umrah Terms

So far so good! Now all that remains to be done is a more working familiarity and accurate understanding of the words and terms signifying various ideas, concepts, processes, procedures, rules and regulations about Hajj and Umrah. To facilitate all pilgrims a brief but comprehensive glossary of words and terms, covering all aspects of Hajj and Umrah, has been compiled and presented in one place in the next chapter.



Dictionary of Hajj and Umrah Terms

This glossary of important Hajj and Umrah terms has been specially compiled to serve two main purposes:

- (1) To promote further understanding of the meaning and purpose of the terms used about the concept and ideas, processes and procedures, rules and regulations, sites and spots related to Hajj and Umrah, in order to facilitate correct performance and the resultant thawab and satisfaction;
- (2) To promote clear and accurate

knowledge of the Hajj and Umrah institutions in particular and about Islam and the Islamic vocabulary in general.

The glossary has been arranged according to the English alphabet.

A

Abrahah **أَبْرَهَة** The arrogant Christian Abyssinian general of Yamen who invaded Makkah Mukarramah to demolish the Holy Kaabah 50 days before Holy Prophet's (pbuh) birth. Surah al-Feel states briefly how Abrahah and his elephant army was destroyed by tiny birds dropping pointed pebbles from the sky. This horrifying event took place in Muhassar

Adhab	عَذَاب	Valley, spreading over to about 550 yards and situated in between Mina and Muzdalifah. Divine punishment for evil deeds.
Adhan	إِذَان	Prayer call.
Afaqi	آفَاقِي	The outsider Muslim coming for Hajj from outside the Miqat boundary.
Ahkam	أَحْكَام	Orders. According to Islamic law there are 5 kinds of orders or rules: (1) Wajib or compulsory, (2) Mustahabb or commendable, (3) Haram or forbidden, (4) Makruh or disliked, and (5) Halal or allowed.
Allahu Akbar	اللَّهُ أَكْبَرُ	Takbeer. "Allah is the Greatest."
Ameer ul-Hajj	أَمِيرُ الْحَجِّ	The officer incharge or the leader of a pilgrim group.

Arafah عَرَافَات The famous "Plain of Recognition" to the east of Makkah where the pilgrims assemble for the "Arafah Day" on the 9th Dhul-Hijjah.

Arkan أَرْكَان See Rukn
Ashab أَصْحَاب People, Holy Prophet's (pbuh) Companions.

Ashab al-Feel أَصْحَابُ الْفِيل "The People of the Elephant." Al-Feel is the title of Surah No. 105 of the Holy Quran.

Ashab us-Suffah أَصْحَابُ الصُّفَّة "The Companions of the Platform". The pious scholars who spent most of their time on the raised platform of the Prophet's Mosque.

Ashhur al-Hajj أَشْهُرُ الْحَج "The Months of the Hajj", i.e. (1) Shawwal, (2) Dhi-Qaadah, and (3) First ten days of Dhul-Hijjah.

Asr عَصْر The Afternoon Prayer.
Aswad أَسْوَد Black.
Ayah آيَة Sign. A verse of the Holy Quran.

B

Bab-e-Jibraeel بَابُ الْجِبْرَائِيل The main gate of Masjid an-Nabi at Madinah.

Bab as-Salam بَابُ السَّلَام "The Gate of Peace", One of the gates of the Masjid al-Haram at Makkah.

Badr بَدْر Full moon. A place toward south of Madinah where the first battle of Islam was fought between the early Muslims and the pagans of Makkah. The Muslims, totalling 313, were led by the Holy Prophet (pbuh). They emerged victorious.

Bait	بَيْت	House.
Bait al-Ateeq	بَيْتُ الْعَيْتِقِ	"The Oldest House", one of the names of the Holy Kaabah.
Bait al-Haram	بَيْتُ الْحَرَامِ	"The Sacred House", one of the names of the Holy Kaabah.
Bait al-Maamur	بَيْتُ الْمَعْمُورِ	"The Much-Frequented House", one of the names of the Holy Kaabah.
Bait al-Maqdis	بَيْتُ الْمُقَدَّسِ	"The Holy House", the famous mosque in Jerusalem, the third greatest mosque of Islam.
Bait Ullah	بَيْتُ اللَّهِ	"The House of Allah", one of the names of the Holy Kaabah.
al-Baqee	الْبَقِيعِ	The famous cemetery of Madinah.
Barakat	بَرَكَاتٍ	Blessings of Allah.
Beir	بِرْء	Well.
Beir-e-Aehn	بِرْءُ أَهْنِ	A famous well of Madinah.
Beir-e-	بِرْءُ آرس	A famous well of

Aris		Madinah.
Beir-e-Bussa	بِرْءُ بُسَّا	A famous well of Madinah.
Beir-e-Roma	بِرْءُ رُومَا	A famous well of Madinah.
Beir-e-Zam Zam	بِرْءُ زَمْ زَمْ	The renowned sacred well of Zam Zam in the Holy House at Makkah.
Bismillah	بِسْمِ اللَّهِ	"By the Name of Allah", a phrase pronounced by a Muslim before starting anything.

D

Damm	دَم	Blood. The sacrifice of an animal on failure to perform a Rukn for Hajj or Umra correctly.
Dar	دَار	House.
Dar al-Arqam	دَارُ الْأَرْقَمِ	The famous house of Hadrat Arqam Makh-dumi in Makkah which

Dhul-Hijjah

ذُو الْحِجَّةِ

served as a meeting and training centre for the early Muslims.

The twelfth month of the Islamic calendar from the 8th to 12th of which various Hajj ceremonies are performed in Makkah.

Dua
Durudدُعَا
دُرُود

Supplication, prayer. Reciting the prescribed salutations to the Holy Prophet (pbuh).

E

Ehram

إِحْرَام

Prohibited. A state in which one is prohibited to do certain acts which are otherwise lawful. A male pilgrim's two-piece unstitched garment worn in Hajj and Umrah.

Eid

عِيد

A recurring day. A happy day. A festival. The Muslim day of rejoicing and celebration.

Eid
ul-Adha

عِيدُ الْأَضْحَى

The Festival of Sacrifice. The Muslim festival on 10th Dhul-Hijjah marked by special congregational prayer and animal sacrifice.

Eid
ul-Fitr

عِيدُ الْفِطْرِ

"The Festival of Breaking the Fast". It falls on first of Shawwal, marking the termination of Ramadan, the month of fasting.

F

Fajr

فَجْر

Morning. Early Morning Prayer. The title of 89th Surah.

Fard

فَرَض

Obligatory. Compulsory.

Fiqh

فقه

Islamic jurisprudence.
Law.

G

Ghumbad-
e-Khidra گنبد
حضرت"The Green Dome",
rising high over Holy
Prophet's (pbuh)
Mausoleum in the
Masjid an-Nabi at
Madinah.

Ghusl

غسل

Bath.

H

Hadi

هَدْي

An animal offered as a
sacrifice by a pilgrim.
A saying of the Holy
Prophet (pbuh). Tradition.

Hadith

حَدِيث

Haji

حَاجِي

A person who has
performed the Hajj.

Hajj

حَج

Pilgrimage. One of the

five pillars of Islam.
The pilgrimage to
Makkah, involving a
five-day schedules
from 8th to 12th Dhul-
Hijjah. The title of
Surah No: 22.Hajj,
Nafli

نَفْلِي حَج

An optional Hajj.

Hajj

al-Akbar حَجُّ الْأَكْبَر

A Hajj falling on
Friday.

Hajj

al-Asghar حَجُّ الْأَصْغَر

"The Mini Hajj", i.e.
Umrah.

Hajjat

al-Wadaa

حِجَّةُ الْوَدَاعِ

"The Farewell Pilgrim-
age", the Last Hajj of
the Holy Prophet
(pbuh).Hajj-e-
Badal

حَجِّ بَدَل

Hajj through another
person.Hajj-e-
Ifrad

حَجِّ إِفْرَاد

A kind of Hajj which
is performed without
Umrah.Hajj-e-
Qiran

حَجِّ قِرَان

A kind of Hajj where-
in Hajj and Umrah are
performed together in
the same Ehram.

Hajj-e-Tamattu حَجَّ تَمَتُّع A kind of Hajj in which Umrah is performed before Hajj while assuming separate Ehram for each one of the two.

Hajr al-Aswad حَبْرُ الْأَسْوَد "The Black Stone", embedded in the southern corner of the Holy Kaabah, kissing of which during Hajj or Umrah is Sunnah of the Holy Prophet (pbuh).

Halal حَلَال Lawful. Permitted. Legal.

Halq حَلَق Head shave on putting of Ehram. (Also see Tahleeq).

Haram حَرَام Prohibited. Unlawful. Forbidden. Also: Sacred. Holy.

Haram Shareef حَرَمُ شَرِيف The sacred premises of the Holy House.

Harmain ash-sharifain حَرَمَيْنِ الشَّرِيفَيْن "The Two Sacred Sanctuaries", at Mak-

Sharifain Hateem حَطِيم kah and Madinah. A place to the north of the Holy Kaabah, surrounded by the wall.

Haud-e-Kauthar حَوْضُ كَوْثَر "Fountain of Abundance". A famous fountain of Paradise. Al-Kauthar is also title of Surah No: 108.

Hill حِلَّ The place outside Haram's boundaries.

Hira حِيرَا An historic cave, situated 2,000 feet high near the top of Jabal al-Hira (now renamed Jabal an-Noor), outside Makkah. It was in Hira that the first Divine revelation was revealed on the Holy Prophet (pbuh).

Hudud حُدُود Limits imposed by Allah.

I

Ibadah	عِبَادَت	Worship.
Iddah	عِدَّة	"Number". The period of time which must elapse before a Muslim woman can remarry after divorce or death of husband.
Idtabaa	إِصْطَبَاع	To wrap the upper garment of the Ehram that it comes below the right arm and hangs over the left shoulder.
Ifrad,	حَجٌّ إِفْرَاد	A Hajj performed without Umrah.
Hajj-e-Ihsar	إِحْصَار	Prohibiting someone from performing Hajj.
Imam	إِمَام	Leader. Leader of prayer.
Imam-e-Kaabah	إِمَامُ كَعْبَةِ	The Leader of prayers in the Holy Kaabah, an exalted position esteemed high in the

Istaghfar	إِسْتِغْفَار	entire Muslim World. Seeking Allah's forgiveness.
Istilam	إِسْتِيلَام	Kissing, actual or symbolic, the Black Stone in the Holy Kaabah.
Izar	إِزَار	The lower portion of the Ehram. See Rida.

J

Jabal an-Noor	جَبَلُ النُّور	Situated about three miles from Makkah the famous Hira Cave is situated around its top at a height of about 2,000 feet.
Jabal ar-Rahmah	جَبَلُ الرَّحْمَةِ	This renowned mountain is situated on the outskirts of Makkah where the Holy Prophet (pbuh) delivered his Last Sermon.
Jabal ath-Thaur	جَبَلُ الثَّوْر	In the Thaur Cave of this rugged mountain

of Makkah the Holy Prophet (pbuh) and Hadrat Abu Bakr Siddique took refuge for three days before their departure for Madinah during the historic Migration.

Jabal al-Uhad جَبَلُ الْأَحَدِ This famed mountain lies three miles toward north-east of Madinah.

Jaddah جَدَّة A sea-port and famous city of Saudi Arabia.

Jamaa Bain as-Salatain جَمْعَ بَيْنِ الصَّلَاتَيْنِ "Combining two prayers".

Jamrah جَمْرَة "Pillar". Place for casting stones at the Satans during the Hajj.

Jamrah al-Aqabah جَمْرَة الْعُقْبَة "The Last Pillar". This is the third pillar for Rami.

Jamrah al-Ula جَمْرَة الْأُولَى "The First Pillar". This is the first pillar for Rami.

Jamrah al-Wasta جَمْرَة الْوَسْطَى "The Middle Pillar". This is the middle pillar for Rami.

Jannat al-Baqee جَنَّةُ الْبَقِيعِ The historic graveyard of Madinah.

Jinayat جِنَايَة A mistake or error in the performance of any Hajj Rukn, the compensatory penalty for which is a Damm, Sadaqah, etc.

Jumuah جُمُعَة Friday.

K

Kaabah, Holy كَعْبَة "The Cube", A cube-like building built by Prophets Ibrahim and Ismael (pbuh) in the centre of the Great Mosque at Makkah which also serves as

Khutbah خُطْبَة

the Qibla of the Muslim World.

Sermon. Address. It is an oration delivered on Friday, Eids and other important prayers and occasions.

Khutbah Hijjat al-Wadaa خُطْبَة حِجَّة الْوَدَاع

"The Sermon of the Farewell Hajj", delivered by the Holy Prophet (pbuh) on Mount Arafah.

Kiswah كِسْوَة

A black robe covering the Holy Kaabah which is renewed every year before Hajj.

L

Labbaik لَبَّيْكَ

"I respond to Your call". "Here am I." The entire pronouncement consists of four simple phrases, technically known as Talbiyah.

M

Madinah

Munaw-

warah مَدِينَة مُنَوَّرَة

"The Illuminated City". The eminent city in Saudi Arabia housing the Holy Prophet's Mosque and several other historic sites and spots, next in eminence only to Makkah Mukarramah.

Mahram مَحْرَم

A male whom a woman can never marry because of a close blood relation, e.g. a brother, son, father, uncle, etc.

Makkah Mukarramah مَكَّة مُكَرَّمَة

The famed city in Saudi Arabia housing the Holy Kaabah and containing many famous Muslim monuments.

Makruh مَكْرُوْه

That which is hateful, unbecoming, not approved, undesirable,

		unpleasant, etc. in Islam, although not punishable.
Manasik	مَنَاسِكُ	The Arkans of the Hajj ceremonies.
Manhar	مَنْحَرُ	The place of animal sacrifice at Mina.
Maqam	مَقَام	Place. Station.
Maqam-e-Ibrahim	مَقَامِ اِبْرَاهِيمَ	The historic place where Prophet Ibrahim stood while constructing the Kaabah building along with his son, Prophet Ismael.
Marwah	مَرْوَة	A famous hillock near the Holy Kaabah which marks the termination of one full walk of the Saay.
Masaa	مَسْعَى	The entire place of Saay way between Safa and Marwah hillocks.
Mashaar al-Haram	مَشْعَرِ الْحَرَامِ	A sacred mountain situated at the edge of Muzdalifah Valley in Makkah.

Masjid	مَسْجِدُ	Mosque — the great centre point of Islamic civilization and culture.
Masjid-e-Abu Bakr Siddique	مَسْجِدُ اَبُو بَكْرٍ صَدِيقِ	A famous mosque in Madinah.
Masjid-e-Ali	مَسْجِدِ عَلِيٍّ	A famed mosque of Madinah.
Masjid-e-Aqsa	مَسْجِدِ الْاَقْصَى	"The Most Remote Mosque" in Jerusalem, raised by Prophet Sulaiman, also known as Bait al-Maqdis.
Masjid-e-Ayesha	مَسْجِدِ عَائِشَةَ	The famous mosque of Makkah, serving as a Miqat for people living in Makkah.
Masjid-e-Bilal	مَسْجِدِ بِلَالٍ	This historic mosque stands on top of Makkah's famed hill, Abu Qubais.
Masjid-e-Ghamamah		This mosque is situated close to Masjid an-Nabi at Madinah. It is also known as
	مَسْجِدِ غَمَامَة	

- Masjid-e-Haram مَسْجِدُ حَرَامٍ Masjid-e-Musalla. "The Sacred Mosque" in Makkah, housing the Holy Kaabah.
- Masjid al-Jinn مَسْجِدُ جِنِّ The famous mosque at Makkah wherein a group of jinns embraced Islam at the hands of the Holy Prophet (pbuh).
- Masjid-e-Jumuah مَسْجِدِ جُمُعَةٍ A famed mosque of Madinah.
- Masjid an-Nabi مَسْجِدِ النَّبِيِّ "The Prophet's Mosque". This eminent mosque is ranked next after the Masjid al-Haram.
- Masjid-e-Namrah مَسْجِدِ نَمْرَةَ The famous mosque in the Arafah Plain where pilgrims offer the two combined prayers of Zuhr and Asr.
- Masjid-e-Qiblatain مَسْجِدِ قِبْلَتَيْنِ "The Mosque of Two Qiblas", a famous mosque in Madinah where Divine instructions

- were revealed to the Holy Prophet (pbuh) to change the Qibla while he was leading the Zuhr prayer.
- Masjid-e-Quba مَسْجِدِ قُبَاءِ The historic mosque of Madinah in the construction of which the Holy Prophet (pbuh) worked as an ordinary labourer.
- Masjid-e-Tuwa مَسْجِدِ طُوًى A famed mosque of Makkah.
- Masjid-e-Umar مَسْجِدِ عُمَرَ A famous mosque of Madinah.
- Masnun مَسْنُونٌ According to Holy Prophet (pbuh)'s Sunnah. See Sunnah.
- Mataf مَطَافِ The place for Tawaf in the Holy Kaabah.
- Maulid an-Nabi مَوْلِدُ النَّبِيِّ The birth place of the Holy Prophet (pbuh) in Makkah, now housing a library.
- Milain Akhdarain مِلَيْنِ أَخْضَرَيْنِ "The Two Green Pillars". The two green

		pillars in Masaa where the pace of Saay is accelerated by male pilgrims only.
Mina	مِنَى	"A wish". A valley about five miles away from Makkah from where the regular Hajj ceremonies start on 8th Dhul-Hijjah.
Miqat	مِيقَات	"A stated time or place". The prescribed place from where the pilgrims assume Ehram.
Mizab ar-Rahmah	مِيزَاب رَحْمَت	The pipe on Holy Kaabah's roof to drain off rain water. The place below it is known for the acceptance of prayers.
Muadhhdhin	مُؤَذِّن	The pray-caller.
Muallim	مُعَلِّم	Pilgrims' guide in Hajj and Umrah.
Mufrid	مُفْرِد	One who performs Hajj-e-Ifrad.

Muhil	مُحِل	One who is not Mahram.
Muhrim	مُحْرِم	One who adopts Ehram for Hajj or Umrah.
Muhrimah	مُحْرِمَة	Feminine of Muhrim.
Multazim	مُلْتَزِم	A part of Holy Kaabah near Rukn-e-Yamani. It is Masnun to offer dua while embracing the Multazim wall.
Muqem	مُقِيم	"The resident".
Musafir	مُسَافِر	"The traveller".
Musalla	مُصَلَّى	Prayer mat or place.
Mustahab	مُسْتَحَب	Commendable. Desirable.
Muta-ammir	مُتَعَمِّر	One who performs Umrah.
Muta-mattei	مُتَمَتِّع	One who performs Hajj-e-Tamattu.
Mutawwaf	مُطَوِّف	One who performs Tawaf.
Muzdalifah	مُزْدَلِفَة	A valley between Arafah and Mina at Makkah where the pilgrims stay for the night between 9th

and 10th Dhul-Hijjah. They also collect pebbles here for the three forthcoming Ramis at Mina.

N

Nafī	نَفَل	An optional, voluntary prayer.
Nahr	نَحْر	Animal sacrifice.
Namrah	نَمْرَة	See Masjid-e-Namrah.
Niyyah	نِيَّت	Intention. Purpose.

Q

Qudum	قُدُوم	"Arrival".
Qudum, Tawaf-e	طَوَافِ قُدُوم	"Tawaf of Arrival". This Tawaf is performed on the opening day of the Hajj ceremonies, i.e. 8th Dhul-Hijjah.
Qarin	قَارِن	One who performs

Qasr	قَصْر	Hajj-e-Qiran. To shorten. To cut a portion of the hair.
al-Qaswa	الْقَصَوَاء	The name of Holy Prophet's (pbuh) she-camel.
Qibla	قِبْلَة	"Anything in front". The direction towards the Holy Kaabah in Makkah to which all Muslims must turn their faces while praying.
Qiran, Hajj-e-	حَجَّ قِرَان	Hajj performed with Umrah in the same state of Ehram.
Qiyam	قِيَام	"Standing". The standing posture in prayer.
Quran, Holy	قُرْآن	The Holy Quran, the last of the Revealed Books, revealed on the Last Prophet (pbuh). The great Holy Book is evenly divided into 30 Parts and embodies 114 Surahs or Chapters.

Qurban قُرْبَان A sacrifice.

R

Rakaah رَكَعَات "To bow". "To prostrate". A section of the prayer.

Ramadan رَمَضَانَ The 9th month of the Islamic calendar in which Muslims observe fasts according to the prescribed rules.

Rami رَمَى The practice of throwing pebbles at the three Jinar (Pillars) at Mina during the Hajj on the 10th, 11th and 12th of Dhul-Hijjah.

Raml رَمَلَ Fast walking by men only during the first three rounds of Tawaf to show one's physical strength.

Rida رِذَاء Upper sheet of the Ehram. See Izar.

Riyad al-Jannah رِيَّاضُ الْجَنَّةِ "Garden of the Paradise". The famous part of the Masjid an-Nabi in between the Holy Prophet's Pulpil and his Mausoleum.

Riyal رِيَّال Saudi currency.
Rukn رُكْن Two important meanings:-

- (1) Primary, important or fundamental principal, e.g. Rukn of Hajj;
- (2) Corner, support, etc. for instance, Kaabah's corners.

Rukn-al Iraqi رُكْنُ الْعِرَاقِي The corner of the Kaabah facing Iraq.

Rukn ash-Shami رُكْنُ الشَّامِي The corner of the Kaabah facing Sham (Syria).

Rukn al-Yamani رُكْنُ الْيَمَانِي The southern corner of Kaabah facing Yamen.

S

Saay	سَعَى	"Effort". The ceremony of covering seven lengths' walking between the hillocks of Safa and Marwah during Hajj and Umrah.
Sadaqah	صَدَقَةٌ	Almsgiving. Voluntary charity.
Safa	صَفَا	The hillock near Kaabah, the starting point of the Saay in the Masaa.
Sajdah	سَجْدَةٌ	Prostration in prayer. Also title of Surah No: 32.
Salat	صَلَاةٌ	Prayer. Any obligatory prayer.
Salatain	صَلَاتَيْنِ	Two prayers.
Saudi Arabia	سَعُودِي عَرَب	The blessed land where Hajj and Umrah are performed and historic Ziyarats visited. It was here in the

		ancient city of Makkah Mukarramah that the Holy Prophet (pbuh) was born in 571 A.D., the Year of the Elephant. In this blessed land are also located Madinah Munawwarah and several other sites and spots of unique eminence in the history of Islam.
Shaitan	شَيْطَان	The Satan. The Devil. Iblees.
Sham	شَام	Syria.
Shaut	شَوْتُ	"A course or race ground". Two meanings: (1) One complete circuit or round or circumambulation around the Holy Kaabah during Hajj or Umrah, starting from the Hajr al-Aswad and ending at the same place. (2) One complete walk in
	(جمع = أشواط)	

between Safa and Marwah in a Saay exercise during Hajj or Umrah.

Subhan Allah سُبْحَانَ اللَّهِ "Glory be to Allah".

Suffah صُفَّة The raised platform in Masjid an-Nabi which used to be the meeting place and training centre of pious and eminent scholars.

Sunnah سُنَّة "A path", "A way". All the sayings and noble practices of the Holy Prophet (pbuh). See Masnun.

T

Tahleel تَهْلِيل Pronouncing: "There is no god but Allah".

Tahleeq تَهْلِيق Complete head-shaving. Also see Halq.

Tahmeed تَحْمِيد Pronouncing: "All

praise is due to Allah alone".

Takbeer تَكْبِير Uttering: "Allaho Akbar", "Allah is the Greatest".

Talbiyah تَلْبِيَّة Reciting the four-phrased saying, starting with: "Here am I, O Allah, (to respond to Your Call).

Tamattu, Hajj-e حَجٌّ تَمَتُّع See Hajj-e-Tamattu.

Tamjeed تَمْجِيد Saying: "Allah is the Most Glorified".

Taqseer تَقْصِير Partial cutting of the hair. Also see Qasr.

Tarwiyah تَرْوِيَّة Beginning of the pilgrims' movement to the Mina Valley on the 8th Dhul-Hijjah.

Tasbeeh تَسْبِيح Pronouncing: "Glory be to Allah." Also the beaded string used for reciting such sacred words and phrases.

Tashahhud تَشَاهُود Reciting Kalimah-e-

Tashreeq, Ayyam at-	أَيَّامِ التَّشْرِيقِ	Shahadat. The 11th, 12th and 13th of Dhul-Hijjah when animal sacrifices for Hajj are offered and Takbeer-e-Tashreeq recited.
Tawaf	طَوَافٍ	The act of going round the Kaabah seven times during Hajj or Umrah.
Tawaf al-Ifadah	طَوَافِ إِفَادَةٍ	The Tawaf performed after coming from Mina on 10th Dhul-Hijjah.
Tawaf al-Qudum	طَوَافِ قُدُومٍ	Tawaf on the first day of the Hajj on 8th Dhul-Hijjah.
Tawaf al-Wadaa	طَوَافِ وِدَاعٍ	"The Farewell Tawaf" which one must per- form before leaving Makkah after the Hajj.
Tawaf az-Ziyarah	طَوَافِ زِيَارَتٍ	This Tawaf is the second fundamental Rukn of Hajj. It is performed on the third day of Hajj, the 10th, Dhul-Hijjah.

Thaur	تَوْرٍ	"Rising up".
Thaur Cave	غَارِ ثَوْرٍ	The Thaur Cave out- side Makkah in which the Holy Prophet took refuge for three days before migrating to Madinah.
Thaur Mountain	جَبَلُ التَّوْرِ	The Thaur Mountain in which the historic Thaur Cave is situated.
Thawab	ثَوَابٍ	The Divine reward for good deeds.
Tilawat	تِلَاوَةٍ	Reading. Reciting the Holy Quran.

U

Uhad	أُحُدٍ	The famed mountain on the outskirts of Madinah on the fields of which was fought the second historic battle of Islam.
Ummah	أُمَّةٍ	The nation or people of Islam.

W

al-Wadaa	الوداع	Farewell
Wajib	واجب	Obligatory, Requisite.
Wudu	وضوء	Ablution, essential for all kinds of prayers or worships.
Wuquf	وقوف	"Standing up". Standing up in prayers.
Wuquf-e-Arafah	وقوف عرفة	The act of duas in the standing posture at Arafah on 9th Dhul-Hijjah.
Wuquf-e-Muzdalifah	وقوف مزدلفة	The nightly stay of the pilgrims at Muzdalifah Valley, between 9th and 10th Dhul-Hijjah.

Y

Yalamlam	يَلَمْلَم	The Miqat of the people of Yamen.
Yaum-e-Arafah	يوم عرفة	The 9th Dhul Hijjah when the pilgrims

		assemble in the Arafah Plain in Makkah to celebrate the most important ceremonies of the Hajj.
Yaum-e-Muzdalifah	يوم مزدلفة	The nightly stay and Hajj ceremonies at Muzdalifah Valley on 9th and 10th Dhul-Hijjah.
Yaum an-Nahr	يوم نحر	"The Sacrificial Day" at Mina on 10th Dhul-Hijjah.
Yaum at-Tarwiyah	يوم تروية	The opening day of the Hajj ceremonies, i.e. 8th Dhul-Hijjah, when the pilgrims start going to the Mina Valley.

Z

Zam Zam	زم زم	The sacred well or fountain on the compound of the Holy Mosque at Makkah.
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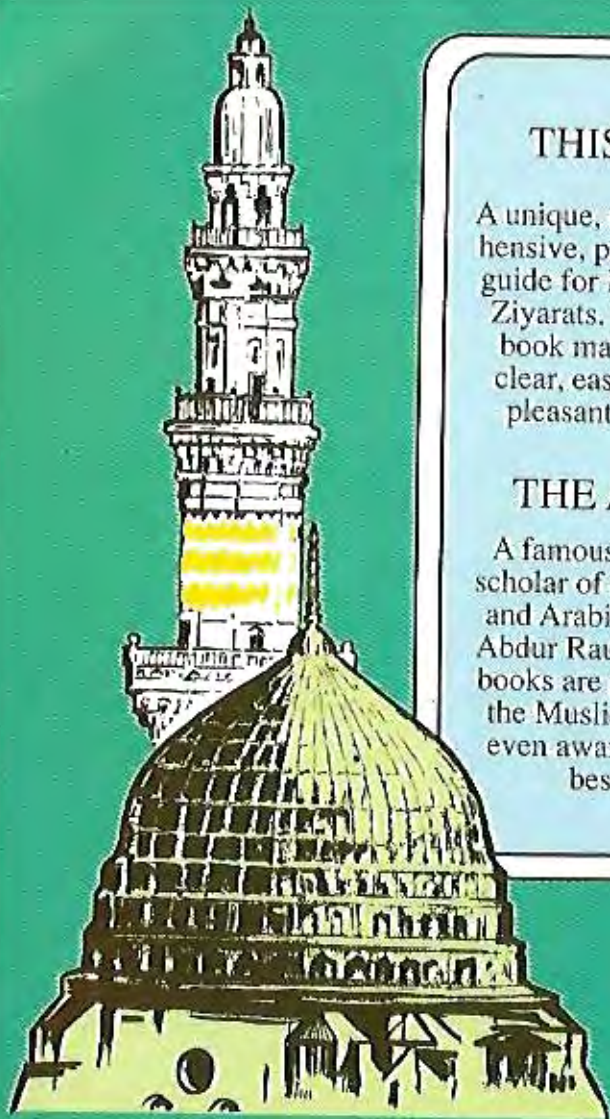
Ziyarah	زِيَارَت	Visit. Visit to holy places.
Zuhr	ظَهْر	Noon. Noon prayer.



Visitors at Masjid-e-Quba

Map of SAUDI ARABIA





THIS BOOK

A unique, concise, comprehensive, practical and easy guide for Hajj, Umrah and Ziyarats. This wonderful book makes everything clear, easy, accurate and pleasant for everyone.

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